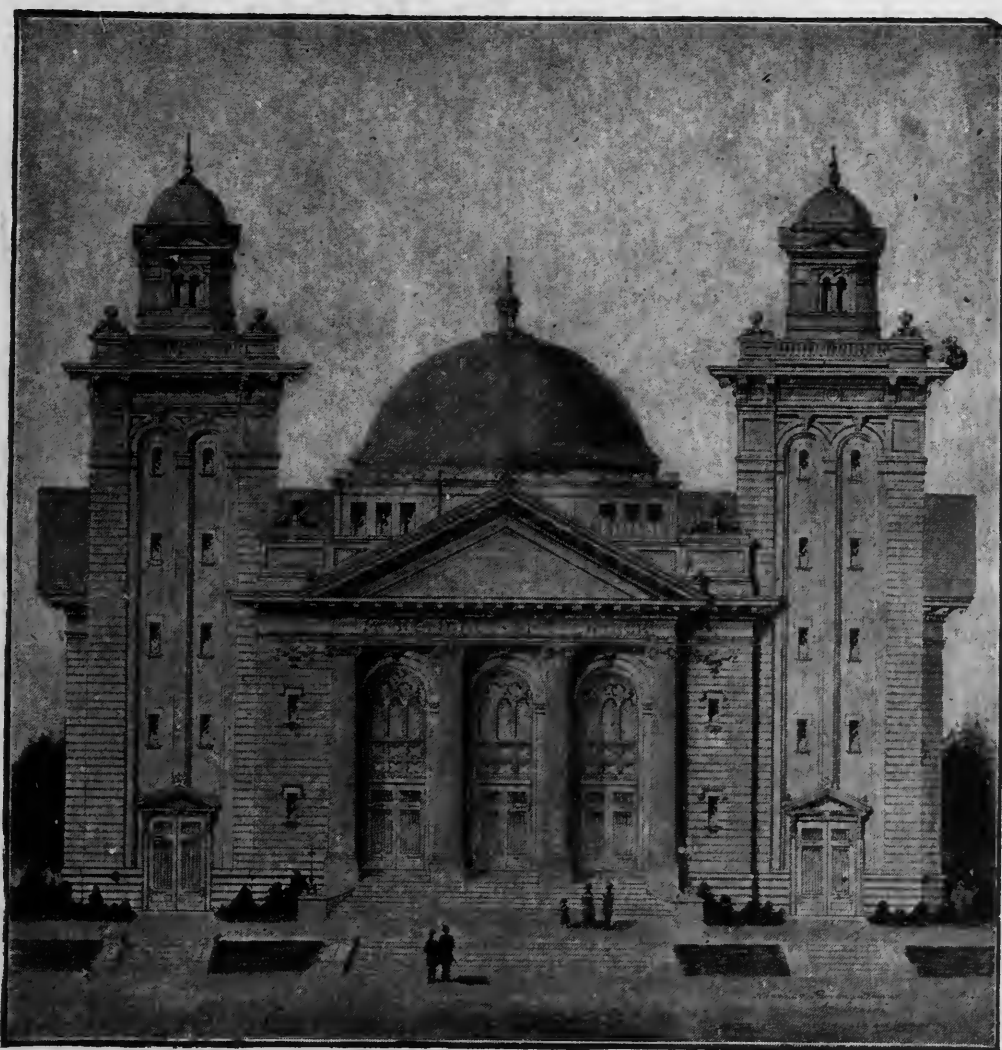


# **Tennessee Conference JOURNAL**

**Methodist Episcopal Church, South**



**CENTENNIAL SESSION**  
**Nineteen Hundred and Twelve**  
**PRICE, TWENTY-FIVE CENTS**



BISHOP COLLINS DENNY

# JOURNAL OF THE NINETY-NINTH SESSION

BEING THE

## ONE HUNDREDTH ANNIVERSARY

(NO SESSION HELD IN 1863 AND 1864)

OF THE

# TENNESSEE ANNUAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

HELD AT

NASHVILLE, TENN., OCTOBER 9-14, 1912

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**BISHOP COLLINS DENNY, President; GEORGE L. BEALE, Secretary**

A. M. TRAWICK, *Assistant Secretary*      MRS J. M. VADEN, *Statistical Secretary*

PAUL B. KERN, *Assistant Secretary*      J. F. TINNON, *Railroad Secretary*

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PRINTED AT THE PUBLISHING HOUSE OF THE METHODIST EPISCOPAL CHURCH, SOUTH  
NASHVILLE, TENN., DALLAS, TEX., AND RICHMOND, VA.

INTENTIONAL SECOND EXPOSURE



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# CONFERENCE ROLL FOR 1912-13.

Admitted on Trial.	NAME.	POST OFFICE.	CHARGE.	No.
1906..	Alexander, Will W.	Nashville, Wesley Hall.....	Belmont and Watkins...	1
1887..	Alford, F. E.....	Sparta.....	Sparta Station.....	2
1902..	Allen, George R....	Columbia, 510 W. 12th St.....	S. Columbia & Mt. Olivet	3
1903..	Allen, Houston T...	Gallatin.....	Gallatin Station.....	4
1898..	Allison, John A....	Blanche.....	Blanche Circuit.....	5
1899..	Anderson, E. P....	Shelbyville.....	Shelbyville Station.....	6
1877..	Atkins, E. C.....	Nashville.....	Superannuate.....	7
1899..	Ausmus, D. M.....	Nashville.....	Blakemore.....	8
1909..	Baggett, John F....	Greenbrier.....	Greenbrier Circuit.....	9
1892..	Baird, W. H.....	Elkton.....	Elkton and Bee Springs.	10
1908..	Barr, D. M.....	White Bluff.....	White Bluff Circuit.....	11
1881..	Beale, George L....	Springfield.....	Springfield Station.....	12
1884..	Beasley, John F....	Centerville.....	Centerville Station.....	13
1892..	Beasley, W. H.....	Franklin.....	Epworth and Trinity...	14
1907..	Bell, Charles F....	Petersburg.....	Petersburg Circuit.....	15
1880..	Blackwood, J. T....	Lebanon.....	P. E. Lebanon District..	16
1871..	Blanton, J. O.....	West Nashville, R. F. D. No. 5.	Superannuate.....	17
1879..	Blue, H. B.....	Waverly Place, Nashville.....	P. E. Dickson District...	18
1876..	Bransford, S. W....	Lebanon, R. F. D. No. 6.....	Superannuate.....	19
1886..	Brown, E. W.....	Donelson.....	Hermitage Circuit.....	20
1906..	Brown, J. T.....	Gallatin, R. F. D. No. 4.....	Summer Circuit.....	21
1859..	Brown, R. K.....	Nashville.....	McKendree, Jr. Preacher	22
1871..	Byrne, G. D.....	Monterey.....	Superannuate.....	23
1888..	Carden, T. A.....	Clarksville, R. F. D. No. 2..	Asbury Circuit.....	24
1905..	Carter, C. T.....	Nashville, 1233 N. First St...	Alex Erwin Station.....	25
.....	Cash, J. L. B.....	Bethesda.....	Bethesda Circuit.....	26
1879..	Chappell, E. B....	Nashville, 810 Broadway.....	Sunday School Editor...	27
1888..	Charles M. W.....	Nashville.....	Superannuate.....	28
1904..	Cheek, J. B.....	Lewisburg, R. F. D. No. 7....	Farmington Circuit.....	29
1886..	Chenault, J. L.....	Manchester.....	Manchester & Morrison..	30
1884..	Chenault, R. M....	Lebanon, R. F. D. No. 6.....	Lebanon Circuit.....	31
1888..	Cherry, J. W.....	Fayetteville.....	Fayetteville Station....	32
1855..	Cherry, S. M., Sr...	Columbia, R. F. D. No. 7.....	Superannuate.....	33
1895..	Cherry, S. M., Jr...	Columbia, R. F. D. No. 7.....	Bigbyville & Southport..	34
1890..	Clement, A. E.....	Nashville, 810 Broadway.....	Hospital Commissioner..	35
1888..	Clendenin, T. R....	Williamsport.....	Montgomery Circuit.....	36
1889..	Coleman, D. B....	Carter's Creek, R. F. D. No. 3.	Theta Mission.....	37
1895..	Coleman, F. H.....	Petersburg, R. F. D. No. 2....	Medinn and Ebenezer..	38
1873..	Collier, W. J.....	Dickson.....	Dickson Station.....	39
1906..	Cook, W. M.....	Liberty.....	Liberty Circuit.....	40
1885..	Cook, W. T. S.....	Hampshire.....	Hampshire & Cross Br'gs	41
1897..	Cotton, J. T.....	Clarksville, R. F. D. No. 3...	Forrest St. & St. Beth'l'm	42
1906..	Covington, T. A....	Murfreesboro, R. F. D. No. 9..	Almaville Mission.....	43
1883..	Coney, A. C.....	Nashville, Seymour Ave.....	Trinity.....	44
1876..	Craig, R. J.....	Pulaski.....	P. E. Columbia District..	45
1851..	Cullom, J. W.....	Triune.....	Superannuate.....	46
1874..	Cullom, T. S.....	West Nashville.....	Humphreys Street.....	47
1875..	Curtis, Thos. R....	Bellbuckle.....	Bellbuckle Station.....	48
1876..	Darnell, Thos. L...	Ft. Worth, Tex., c. Santa Fe D't.	Superannuate.....	49
1888..	Dent, T. M.....	Nashville, R. F. D. No. 6.....	Supernumerary.....	50
1877..	Detwiler, G. H....	Nashville, 1524 Broadway.....	West End.....	51
1901..	Dickson, F. G.....	Cumberland City.....	Cumberland City Circuit	52
1859..	Dinwiddie, A. G....	Columbia.....	Superannuate.....	53
1906..	Doss, W. E.....	Watertown.....	Alexandria & Watertown	54
1908..	Duncan, Berry J....	Bon Air.....	Bon Air Mission.....	55
1872..	Duncan, John T....	607 Oak Ave., Tampa, Fla....	Superannuate.....	56
1898..	Durrett, John.....	Nashville, 48 University St....	Carroll Street.....	57
1856..	Dye, W. T.....	Nashville, 226 Foster St.....	Superannuate.....	58
1888..	Edmondson, W. E...	Nashville, 1903 21st Ave. S....	Chaplain U. S. Navy....	59
1902..	Ensor, Dow A.....	Hartsville.....	Hartsville Circuit.....	60
1907..	Ensor, John O.....	Livingston.....	Livingston Mission.....	61
1810..	Ensor, Simon M....	Lebanon.....	Rome Mission.....	62
1908..	Epps, Clift M.....	Viola.....	Hickory Creek Circuit..	63
1870..	Erwin, Jo B.....	Nashville, 225 Berry Street...	McFerrin Memorial.....	64
1910..	Estes, James B....	Smithville.....	Smithville & Keltonsburg	65
1891..	Eubank, George E...	Nashville, 2111 Elliott Ave...	South End.....	66
1867..	Ezell, A. M.....	Pulaski, R. F. D. No. 3.....	Superannuate.....	67
1873..	Fain, S. L.....	Spring Hill.....	Superannuate.....	68
1880..	Faires, J. W.....	Nashville, McLean Station....	Woodbine.....	69
1869..	Fisher, T. B.....	Nashville, 826 Fifth Ave. S....	Hendersonville Circuit..	70
1865..	Ford, M. N.....	Elmwood.....	Superannuate.....	71



Admitted on Trial.	NAME.	POST OFFICE.	CHARGE.	No.
1897..	Freeman, P. D. ....	Ashland City .....	Ashland City Circuit....	72
1893..	French, J. S. ....	Nashville .....	McKendree .....	73
1872..	Funk, J. P. ....	Smyrna .....	Smyrna Circuit .....	74
1878..	Gabard, C. S. ....	Lynchburg .....	Lynchburg Circuit....	75
1900..	Gilbert, B. F. ....	Camaguey, Cuba .....	Missionary to Cuba ....	76
1886..	Gilbert, J. W. ....	Mt. Pleasant, R. F. D. No. 1..	Enterprise Circuit....	77
1901..	Gilbert, T. H. ....	Culleoka .....	Culleoka & Burks .....	78
1879..	Gilbert, W. H. ....	Santa Fe .....	Santa Fe Circuit .....	79
1858..	Green, W. M. ....	Nashville, R. F. D. No. 9 .....	Agent S. S. Board .....	80
1890..	Gregory, E. L. ....	Clarksville .....	P. E. Clarksville District	81
1851..	Guinn, G. D. ....	Decherd .....	Superannuate .....	82
1883..	Haggard, W. T. ....	Columbia .....	Columbia Station .....	83
1907..	Haley, Ollie C. ....	Brick Church, R. F. D. No. 1.	Diana Circuit .....	84
1877..	Handlin, J. N. ....	Rockvale .....	Rockvale Circuit .....	85
1901..	Harper, J. G. ....	Shelbyville, R. F. D. No. 8....	Rich Valley Circuit....	86
1890..	Harrell, E. M. ....	Murfreesboro .....	P. E. Murfreesboro Dist.	87
1882..	Harris, J. R. ....	West Nashville, R. F. D. No. 11.	Superannuate .....	88
1885..	Hart, W. T. ....	.....	Superannuate .....	89
1910..	Harwell, W. L. ....	Little Lot .....	Little Lot Circuit .....	90
1867..	Harwell, W. S. ....	E. Nashville, R. F. D. No. 2..	Supernumerary .....	91
1910..	Hawkins, Frank L. ....	Charlotte .....	Charlotte Circuit .....	92
1908..	Hays, M. R. ....	Gillis Mills .....	Gillis Mills Mission ....	93
1900..	Henley, John S. ....	Cedar Hill .....	Cedar Hill Circuit .....	94
1896..	Hensley, G. L. ....	Cross Plains .....	Cross Plains Circuit....	95
1876..	Hensley, J. W. ....	Pulaski, R. F. D. No. 7 .....	Olivet & Pleasant Valley	96
1903..	Hewgley, J. D. ....	Westmoreland .....	Westmoreland Circuit..	97
1890..	Hill, O. P. ....	Nashville, Shelby Ave. ....	Williamsport Circuit ...	98
1909..	Hinkle, Carl C. ....	McMinnville, R. F. D. ....	McMinnville Mission....	99
1900..	Hinkle, D. E. ....	East Nashville, Chapel Ave....	Hobson .....	100
1867..	Hinson, T. H. ....	Lebanon, R. F. D. No. 12....	Algood and Paran .....	101
1906..	Hodge, A. L. ....	Manchester, R. F. D. No. 1....	Bell Springs Circuit....	102
1893..	Holmes, Jas. R., Jr. ....	Pulaski, R. F. D. No. 5 .....	Pisgah Circuit .....	103
1904..	Horn, J. M. ....	Chestnut Mound .....	Chestnut Mound Circuit.	104
1901..	Hosale, Lawrence. ....	Lewisburg, R. F. D. No. 2....	Mooreville & Bryant...	105
1894..	Hudgens, R. H. ....	Nashville .....	Elm Street .....	106
1893..	Isom, B. F. ....	Nashville, 1009 Montrose Ave..	Waverly Place .....	107
1871..	Ivie, H. J. ....	Nashville, East Station .....	Superannuate .....	108
1861..	Jackson, G. P. ....	Nashville .....	Superannuate .....	109
1886..	Jackson, W. L. ....	Lawrenceburg .....	P. E. Lawrenceburg Dist.	110
1891..	Jarratt, W. V. ....	Nashville, 612 Monroe St. ....	Monroe Street .....	111
1890..	Jarvis, H. M. ....	Savannah .....	Savannah Station .....	112
1896..	Johnson, P. G. ....	Southside .....	Southside Circuit .....	113
1889..	Johnston, W. H. ....	Winchester .....	P. E. Fayetteville Dist..	114
1868..	Jordan, J. B. ....	Carthage .....	Supernumerary .....	115
1871..	Jordan, J. M. ....	Fayetteville, R. F. D. No. 3..	Superannuate .....	116
1893..	Keathley, S. M. ....	Tracy City .....	Tracy City Station .....	117
1872..	Kellum, J. L. ....	Aspen Hill .....	Richland Circuit .....	118
1901..	Kellum, Thos. F. ....	Lynnville .....	Lynnville & Taylor's....	119
1872..	Kennedy, H. S. ....	West Nashville .....	Superannuate .....	120
1873..	Kerley, T. A. ....	Nashville, R. F. D. No. 10....	East End .....	121
1905..	Kern, Paul B. ....	Murfreesboro .....	Murfreesboro Station ...	122
1877..	Klyce, W. H. ....	Nashville .....	Superannuate .....	123
1875..	Lambuth, Walter R. ....	Nashville, 810 Broadway .....	Bishop, M. E. Ch., South.	124
1909..	Lane, O. H. ....	Christiana, R. F. D. No. 2....	Murfreesboro Circuit....	125
1904..	Lannom, B. T. ....	Thompson Station .....	Thompson Circuit .....	126
1909..	Lantz, E. H. ....	Denver .....	Pisgah & Ebenezer .....	127
1882..	Lee, J. K. ....	Pulaski, R. F. D. No. 6 .....	Trinity Circuit .....	128
1900..	Long, Lem R. ....	Nashville, 1412 Forest Ave....	Supernumerary .....	129
1888..	Lovell, W. H. ....	Nolensville .....	Nolensville Circuit .....	130
1867..	Lowry, W. B. ....	Nashville, 1304 Stratton Ave..	P. E. Nashville District.	131
1908..	Luton, Jesse P. ....	Spring Hill .....	Spring Hill Station ....	132
1899..	Lyle, Bruce L. ....	Lebanon .....	Lebanon Station .....	133
1873..	Mabry, M. J. ....	Cornersville .....	Cornersville Circuit....	134
1906..	Marshall, Thos. E. ....	White's Creek .....	Alex Green Circuit .....	135
1903..	Martin, W. M. ....	Whitehouse .....	Whitehouse Circuit .....	136
1904..	Matthews, Thos. A. ....	Nashville, R. F. D. No. 10....	Supernumerary .....	137
1903..	Matthews, W. K. ....	Kobe, Japan .....	Missionary to Japan ....	138
1907..	Mays, A. Z. ....	Stewart .....	Stewart Circuit .....	139
1904..	McClearen, W. M. ....	Cookeville .....	Cookeville Station .....	140
1904..	McCord, E. R. ....	Gordonsville .....	Gordonsville Circuit....	141
1898..	McCulloch, J. E. ....	Nashville .....	Sec. Inter-Church Col..	142
1878..	McNeill, H. B. ....	Shelbyville, R. F. D. No. 3....	Walnut Grove Circuit....	143

Admitted on Trial.	NAME.	POST OFFICE.	CHARGE.	No.
1878..	McPeak, G. B.....	Murfreesboro.....	Superannuate.....	144
1901..	Miller, Allen.....	McEwen.....	McEwen Circuit.....	145
1898..	Molloy, J. Allison..	Mt. Pleasant.....	Mt. Pleasant Station...	146
1872..	Molloy, J. G.....	Nashville, 1306 Stratton Ave..	Superannuate.....	147
1861..	Moody, Thos. L....	Monteagle.....	Monteagle Station.....	148
1896..	Morelock, Joseph F.	College Grove.....	College Grove & Triune..	149
1909..	Morgan, A. J.....	Winchester.....	Winchester Station.....	150
1897..	Morgan, George A..	Gallatin.....	P. E. Gallatin District...	151
1907..	Mullen, Wm. M....	Havana, Cuba.....	Missionary to Cuba.....	152
1898..	Nackles, G. W.....	Erin.....	Erin Circuit.....	153
1865..	Nichols, John H....	Spring Hill.....	Superannuate.....	154
1888..	Noland, Thos. W....	McMinnville.....	McMinnville Station....	155
1884..	Oakley, J. M.....	Adams.....	Adams Circuit.....	156
1909..	Parks, S. H.....	Hillsboro.....	Hillsboro Circuit.....	157
1905..	Parrish, I. W.....	Joelton, R. F. D. No. 1.....	Oakwood Mission.....	158
1909..	Parsons, John R....	Mulberry.....	Mulberry Circuit.....	159
1909..	Pearson, John W....	Monterey.....	Monterey and Crawford..	160
1878..	Pinson, W. W.....	Nashville, 810 Broadway.....	Missionary Secretary...	161
1889..	Powers, W. F.....	Pleasant View.....	Pleasant V. & Mallory's..	162
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1874..	Ransom, J. J.....	Nashville, McLean Station...	Arlington Station.....	164
1890..	Ray, J. H.....	Portland.....	Superannuate.....	165
1860..	Reagan, Robt. A....	.....	Superannuate.....	166
1870..	Reagin, John R....	West Nashville, R. F. D. No. 5.	Superannuate.....	167
1875..	Reams, Herschel B.	West Nashville.....	West Nashville Station..	168
1891..	Reeves, J. R.....	Winchester, R. F. D. No. 6....	Marble Plains Circuit...	169
1891..	Rice, John S.....	Clarksville, R. F. D. No. 4....	New Providence & Bethel	170
1894..	Ricks, W. B.....	Nashville, 717 Russell St.....	Tulip Street.....	171
1884..	Roberts, Joseph C..	Palmyra.....	Palmyra Mission.....	172
1909..	Rollins, V. H.....	Linden.....	Linden Circuit.....	173
1870..	Rooker, J. W.....	Gallatin, R. F. D. No. 5.....	Superannuate.....	174
1867..	Sanders, G. M.....	South Tunnel.....	Superannuate.....	175
1904..	Seay, H. W.....	Portland.....	Portland & Fountain H..	176
1873..	Seay, R. W.....	Franklin.....	Buchanan Street.....	177
1894..	Shannon, A. H.....	Nashville, 810 Broadway.....	Supernumerary.....	178
1900..	Simpson, J. R.....	Springfield, R. F. D. No. 5....	Red River Circuit.....	179
1886..	Smothermon, B. T..	Decherd.....	Decherd & Estill Springs	180
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1907..	Steel, E. M.....	Lewisburg.....	Lewisburg Station.....	185
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1905..	Swann, John W....	Lebanon, R. F. D. No. 8.....	Jacob's Hill Circuit.....	189
.....	Syler, J. W.....	Tracy City.....	Altamont Mission.....	190
1894..	Taylor, G. W.....	Bethel, Giles County.....	Bethel Circuit.....	191
1896..	Taylor, N. B.....	Celina.....	Celina Mission.....	192
1891..	Taylor, W. B.....	Franklin.....	Franklin Station.....	193
1900..	Taylor, W. S.....	Clarksville.....	Madison Street.....	194
1859..	Thompson, J. R....	Murfreesboro, R. F. D.....	Supernumerary.....	195
1880..	Tillett, W. F.....	Nashville, Vanderbilt Univ....	Professor in Vand. Univ.	196
1880..	Tinnon, J. F.....	Brentwood.....	Brentwood Station.....	197
1905..	Tinnon, R. S.....	Franklin, R. F. D. No. 4.....	Franklin Circuit.....	198
1870..	Travis, Rufus E....	Goodlettsville.....	Superannuate.....	199
1892..	Trawick, A. M.....	Nashville.....	Secretary Y. M. C. A....	200
1908..	Tucker, N. Burch..	Bethpage.....	Bethpage.....	201
1894..	Wade, C. R.....	Harms.....	Union & Beech Grove Ct.	202
1901..	Waite, Robert.....	Chapel Hill, R. F. D. No. 1....	Wesley Circuit.....	203
1891..	Walker, A. P.....	Goodlettsville.....	Goodlettsville Circuit...	204
1895..	Walkup, W. J.....	Clarksville, R. F. D. No. 1....	Antioch Circuit.....	205
1867..	Weakley, Wickliffe.	Waverly.....	Waverly Station.....	206
1874..	Webster, Joseph...	Lebanon, R. F. D. No. 5.....	Lebanon Ct., Jr. Pr'cher	207
1906..	Whitson, Joel C....	Nashville, R. F. D. No. 6.....	Jordonia Circuit.....	208
1896..	Williams, W. H....	Bumpus Mills.....	Big Rock Circuit.....	209
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1895..	Woods, M. P.....	Tullahoma.....	Tullahoma Station.....	213
1894..	Woodward, J. E....	Lawrenceburg.....	Lawrenceburg Station..	214
1871..	Woodward, T. H....	Dyer.....	Superannuate.....	215
1906..	Wright, J. R.....	Chapel Hill.....	Chapel Hill Circuit.....	216



## ON TRIAL.

Admitted on Trial.	NAME.	POST OFFICE.	CHARGE.	No.
1912..	Barr, Asa Walter...	Cumb. Furnace, R. F. D. No. 1.	Cumb. Furnace Circuit..	217
1911..	Couser, W. Edgar..	Huntland.....	Huntland Circuit.....	218
1909..	Crawford, James O.	Cainsville.....	Cainsville Mission.....	219
1911..	Doyle, Albert N....	Clarksville; R. F. D. No. 5....	Goodrich Mission.....	220
1908..	Estes, John W.....	Gainsboro.....	Gainsboro Circuit.....	221
1909..	Freeman, Percy B..	Bakerville.....	Liberty Mission.....	222
1912..	Glisson, Fred'ek L.	Nashville, 422 Park Place....	Smyrna & Thompson...	223
1911..	Herndon, Vergil C..	Nashville, Wesley Hall.....	Winn's Chapel.....	224
1911..	Hill, Remus D.....	Unionville.....	Unionville Circuit.....	225
1907..	Mabry, John J....	Santa Clara, Isle of Pines, Cuba.	Missionary to Cuba....	226
1912..	Parsons, James T...	Pulaski, R. F. D. No. 5.....	Chestnut Grove Circuit..	227
1907..	Reed, Douglass T...	Elkton, R. F. D. No. 1.....	Dellrose & Shiloh.....	228
1912..	Robinson, Elijah...	Defeated, R. F. D.....	Baxter Circuit.....	229
1905..	Rochelle, Benj. J..	Defeated, R. F. D. No. 6.....	Dycus Circuit.....	230
1908..	Skelton, Richard A.	Sparta.....	Sparta Mission.....	231
1909..	Stewart, M. M.....	.....	Missionary to Cuba....	232
1912..	Taylor, John L.....	Tennessee City, R. F. D. No. 1.	Yellow Creek Circuit....	233
1906..	Watkins, C. R.....	New Haven, Conn.....	Student in Yale Univ...	234
.....	Weaver, Lester.....	Nashville, Wesley Hall.....	McKendree Mission.....	235
1911..	Wheeler, Wilbur B.	Nashville, Wesley Hall.....	Sixty-First Avenue.....	236

## SUPPLIES.

NAME.	POST OFFICE.	CHARGE.	No.
Alsop, D. N.....	.....	Oak Hill Circuit.....	1
Baker, J. D.....	.....	Caney Fork Mission.....	2
Baxter, G. W.....	Winchester.....	Elk River Circuit.....	3
Brown, N. B.....	Woodbury.....	Woodbury Mission.....	4
Brown, Wm. L.....	Franklin, R. F. D. No. 9.....	Fernvale Mission.....	5
Coleman, J. R.....	Waverly, R. F. D.....	Bascom Mission.....	6
Covington, A. J.....	Napier.....	Napier Circuit.....	7
Cox, Fred B.....	Hohenwald.....	Hohenwald Mission.....	8
Crawford, James R..	Flatwoods.....	Flatwoods Mission.....	9
Davis, M. C.....	Nashville, Wesley Hall.....	Castalian Springs Circuit....	10
Fielder, B. S.....	Pardue, R. F. D. No. 1.....	Bellsburg Mission.....	11
Gilliam, T. B.....	Summertown.....	Ethridge Circuit.....	12
Harwell, M. K.....	Pulaski.....	Mt. Auburn Circuit.....	13
Langston, Roy A....	.....	Wartrace Circuit.....	14
Mathis, W. C.....	Dover, R. F. D.....	Standing Rock Circuit.....	15
Monroe, J. M.....	.....	Centenary Circuit.....	16
Orr, Miles.....	.....	Waynesboro Mission.....	17
Paulk, J. C.....	Savannah.....	Savannah Circuit.....	18
Pullen, W. W.....	Clifton.....	Clifton Mission.....	19
Rudd, W. H.....	Kelso, R. F. D. No. 2.....	Lincoln Mission.....	20
Setzer, M. J.....	Hilham.....	Byrdstown Mission.....	21
Staggs, B. J.....	Loretta.....	Loretta Mission.....	22
Stewart, L. W.....	Pelham.....	Pelham Circuit.....	23
Tucker, R. J.....	West Point.....	West Point Circuit.....	24
Wilson, C. S.....	Bold Spring.....	Bold Spring Mission.....	25

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A. F. Allen, Pegram, R. F. D. No. 1.  
H. F. Bailey, Nashville, Wesley Hall.  
R. T. Cornelius, Nashville, R. F. D. No. 2.  
C. P. Givens, Nashville, Wesley Hall.  
Walt Holcomb, Nashville, Noelton.

S. D. Lovell, West Nashville.  
Buichi Muraoka, Nashville, Wesley Hall.  
Ju Sam Ryang, Nashville, Wesley Hall.  
J. C. Stevens, West Nashville, R. F. D. No. 4.  
L. J. Sullivan, West Nashville.  
T. H. Teague, Nashville, Wesley Hall.  
F. P. Turner, New York City.  
W. D. Weatherford, Nashville, 1513 Hayes Street.

##### *Licentiates.*

S. R. Anderson, Nashville, Wesley Hall.  
B. S. Branham, Nashville, Wesley Hall.  
Noah W. Cooper, Nashville.  
A. H. Cox, West Nashville.  
George M. Davenport, Nashville, Wesley Hall.  
R. S. David, Nashville, Wesley Hall.  
Guy T. Denton, Nashville.  
G. C. Emmons, Nashville, Wesley Hall.  
W. C. Folks, Nashville.  
R. L. Flowers, Nashville, Wesley Hall.  
Thomas D. Gambill, Nashville, 1210 First Street.  
H. I. Glass, Nashville, Wesley Hall.  
W. E. Hawkins, Nashville, Wesley Hall.  
Leon Hooper, Nashville, 4809 Tennessee Avenue.  
F. M. Houser, 609 Third Avenue North.  
Egbert Hudson, West Nashville, R. F. D. No. 4.  
Harry King, Nashville, Wesley Hall.  
James B. Mahaffey, Carthage.  
T. Muraoka, Nashville, Wesley Hall.  
J. A. Meroney, Nashville.  
S. B. Parker, Nashville.  
C. K. Proctor, Nashville, Wesley Hall.  
W. D. Ross, Nashville.

#### DISTRICT CONFERENCE REPRESENTATION.

The following law was adopted by the Conference in session at Gallatin, Tenn., October 24, 1904, and amended at Clarksville in October, 1910:

"The District Conference, in addition to its clerical delegates provided for in the law of the Church, shall be composed of the Recording Steward, the Trustees of District Parsonage Property, the Conference Lay Leader and the District Leader, and one delegate for every one hundred members; provided, that each pastoral charge shall be entitled to two delegates, to be elected by the Quarterly Conference at its first or second session of each Conference year."



**PLACES WHERE DISTRICT CONFERENCES ARE TO BE HELD.**

Clarksville District .....	Southside
Columbia District .....	Bryson
Dickson District .....	Dover
Fayetteville District .....	Decherd
Franklin District .....	Bethesda
Gallatin District .....	Saundersville
Lawrenceburg District .....	Bigbyville
Lebanon District .....	Smithville
Murfreesboro District .....	Sparta
Nashville District .....	Belmont

**ASSESSMENTS FOR TENNESSEE CONFERENCE, 1912-13.**

DISTRICT.	Foreign Missions.	Domestic Missions.	Church Extension.	Conference Claimants.	Bishops.	Education.	Minutes.	Delegates to Gen. Conf.
Clarksville .....	\$ 1,523	\$ 1,428	\$ 983	\$ 915	\$ 336	\$ 1,345	\$ 54	\$ 130
Columbia .....	1,486	1,394	983	918	336	1,345	54	130
Dickson .....	978	918	617	573	210	845	34	83
Fayetteville .....	1,450	1,360	914	850	310	1,250	50	120
Franklin .....	1,377	1,292	823	765	279	1,130	45	108
Gallatin .....	942	884	572	541	198	780	32	73
Lawrenceburg .....	871	816	526	493	179	720	29	68
Lebanon .....	943	884	594	552	202	810	32	78
Murfreesboro .....	1,450	1,360	914	850	310	1,250	50	120
Nashville .....	3,480	3,264	2,217	2,040	745	3,025	120	290
Total .....	\$14,500	\$13,600	\$9,143	\$8,500	\$3,105	\$12,500	\$500	\$1,200

**TENNESSEE CONFERENCE BROTHERHOOD.**

Call No. 57.	Paid Mrs. R. R. Jones.....	\$392 20
Call No. 58.	Paid Mrs. T. J. Baker.....	445 50
Call No. 59.	Paid Mrs. J. A. Orman.....	441 50
Call No. 60.	Paid Mrs. J. M. Vaden.....	425 50
Call No. 61.	Paid as follows on the death of Rev. J. G. Gibson:	
	Funeral expenses and tombstone.....	\$ 97 50
	To Trustees of Fund for Superannuated	
	Preachers of the Tennessee Conference. 319 00—	416 50
Call No. 62.	Paid to estate of A. T. Goodloe.....	403 50
Call No. 63.	Paid Mrs. John A. McFerrin.....	401 50

T. A. KERLEY, *Secretary-Treasurer.*

## CHARTER OF TENNESSEE CONFERENCE.

"ACTS OF THE TENNESSEE LEGISLATURE, 1869-70, CHAPTER LVI., SECTIONS 4-9, PAGE 365.

"SEC. 4. Be it further enacted, That the Tennessee Annual Conference of the Methodist Episcopal Church, South, be, and the same is hereby, incorporated; and by that name may sue and be sued, plead and be impleaded, and may take and hold property, real, personal, and mixed, and all conveyances, devises, and legacies, and all other donations of every kind and description to the said corporation shall be good and valid although said corporation may not be correctly described, provided enough appears, aided by extrinsic proof, written or parol, to show that the said corporation is the intended grantee or donee.

"SEC. 5. Be it further enacted, That the affairs of said corporation may be managed by the said Tennessee Annual Conference, or any five persons said Conference may elect or appoint, said persons to be elected or appointed annually by said Conference, and shall continue in office until their successors are elected or appointed and enter upon the duties of the office, one of whom shall be by said five persons elected president of their body; and they may elect such other officers as they may think proper and necessary for the management of the affairs of said corporation.

"SEC. 6. Be it further enacted, That the property which said corporation is authorized to take and hold shall be applied to such purposes as the grantor or donor may designate; and if no particular purpose is designated, then to such religious, charitable, literary, or missionary purposes as said Conference may designate consistent with the provisions of this Act of Incorporation and the laws of the land; and in the event the purpose which any grantor or donor designates cannot, for any cause, be carried into effect, then said Conference may apply the subject matter of such conveyance or gift to any of the general purposes above designated.

"SEC. 7. Be it further enacted, That said corporation may hold property of any kind in trust for such religious, charitable, literary, or missionary purposes as the grantor or donor may designate, not inconsistent with the laws of the land.

"SEC. 8. Be it further enacted, That said corporation, or the five directors which said Conference may elect or appoint, shall have power to elect or appoint a treasurer of said corporation, either one of their own body or any other person, who shall hold his office for such time as said Conference or said directors may designate, and shall give bond and security for the faithful performance of his duties in such penalty as said Conference or directors may deem just and proper.

"SEC. 9. Be it further enacted, That a majority of the directors authorized to be elected or appointed by said Conference shall constitute a quorum to do business, and may prescribe such duties for the officers thereof and adopt such rules for the government of their body as they think right and proper; and said corporation may sell and convey by the usual modes of conveyance any property they may take or hold in furtherance of the objects and purposes above mentioned; and said corporation shall possess and exercise all the rights and powers necessary and proper for effectually carrying out said objects and purposes."

# TENNESSEE CONFERENCE JOURNAL.

## FIRST DAY.

NASHVILLE, TENNESSEE, McKendree Church, October 9, 1912.

**Opening.**—The Tennessee Annual Conference of the Methodist Episcopal Church, South, met in its ninety-ninth session in McKendree Church, Nashville, Tennessee, at 9 A.M. October 9, 1912. Bishop Collins Denny presided and conducted the opening religious service. Hymn No. 553, "All Praise to Our Redeeming Lord," was announced and sung by the Conference. A fervent prayer was offered by the Bishop, who then read and expounded the fourth chapter of the First Epistle of John.

**Roll Call.**—The Secretary of the last Conference called the roll of the Conference chronologically, and one hundred and fifty-seven preachers answered to their names, as follows: J. W. Cullom, S. M. Cherry, W. T. Dye, W. M. Green, R. K. Brown, A. G. Dinwiddie, R. A. Reagan, G. P. Jackson, Thomas L. Moody, M. N. Ford, John H. Nichols, W. S. Harwell, W. B. Lowry, Wickliffe Weakley, Jo B. Erwin, John R. Reagin, J. W. Rooker, P. A. Sowell, H. J. Ivie, T. H. Woodward, John P. Funk, H. S. Kennedy, John G. Molloy, W. J. Collier, S. L. Fain, T. A. Kerley, M. J. Mabry, R. W. Seay, John J. Ransom, Joseph Webster, H. B. Reams, John R. Stewart, S. W. Bransford, John W. Hensley, E. C. Atkins, G. H. Detwiler, C. S. Gabard, H. B. McNeill, H. B. Blue, E. B. Chappell, W. H. Gilbert, J. T. Blackwood, J. W. Faires, W. F. Tillett, James F. Tinnon, George L. Beale, J. R. Harris, J. K. Lee, A. C. Coney, W. T. Haggard, John F. Beasley, R. M. Chenault, J. M. Oakley, W. T. S. Cook, E. W. Brown, John L. Chenault, J. W. Gilbert, W. L. Jackson, B. T. Smothermon, F. E. Alford, T. A. Carden, J. W. Cherry, T. R. Clendenin, W. H. Lovell, T. W. Noland, T. C. Ragsdale, D. B. Coleman, W. F. Powers, W. E. Edmonson, A. E. Clement, E. L. Gregory, E. M. Harrell, H. M. Jarvis, G. E. Eubank, W. V. Jarratt, J. R. Reeves, W. B. Taylor, A. P. Walker, Jerome Winford, W. H. Baird, W. H. Beasley, J. J. Stowe, A. M. Trawick, J. S. French, B. F. Isom, S. M. Keathley, R. H. Hudgens, W. B. Ricks, G. W. Taylor, C. R. Wade, S. M. Cherry, Jr., F. H. Coleman, W. J. Walkup, M. P. Woods, G. L. Hensley, P. G. Johnson, Joseph F. Morelock, N. B. Taylor, J. T. Cotton, P. D. Freeman, John A. Allison, John Durrett, J. E. McCulloch, J. Allison Mollòy, G. W. Nackles, E. P. Anderson, D. M. Ausmus, Bruce L. Lyle, W. A. Stroud, John S. Henley, D. E. Hinkle, L. R. Long, J. R. Simpson, W. S. Taylor, F. G. Dickson, T. H. Gilbert, J. G. Harper, Lawrence Hosale, T. F.

Kellum, Robert Waite, George R. Allen, Dow A. Ensor, Houston T. Allen, J. D. Hewgley, W. M. Martin, J. B. Cheek, J. M. Horn, B. T. Lannom, T. A. Matthews, W. M. McClearen, H. W. Seay, Cullen T. Carter, Paul B. Kern, John W. Swann, R. S. Tinnon, J. T. Brown, T. A. Covington, W. E. Doss, E. D. Lewis, T. E. Marshall, J. C. Whitson, W. J. Wilson, J. R. Wright, C. F. Bell, John O. Ensor, Samuel Y. Allgood, B. J. Duncan, J. P. Luton, N. B. Tucker, John F. Baggett, O. H. Lane, E. H. Lantz, A. J. Morgan, S. H. Parks, Vergil H. Rollins, and W. M. Springer.

**Lay Delegates.**—The districts were called, and the following lay delegates were present: Clarksville District, Rev. T. J. Clark, C. B. Plummer, S. R. Murphy; Columbia District, E. P. Turner, J. Cayce Abernathy; Fayetteville District, C. L. Hoke; Franklin District, G. C. Hawkins, R. B. North; Gallatin District, M. D. Rickman; Lawrenceburg District, J. A. Bostick; Lebanon District, G. B. McGee, A. P. Warren, Lon Butler; Murfreesboro District, R. T. Moore, N. S. McConnell, T. B. Biles; Nashville District, D. C. Scales and Rev. Walt Holcomb.

**Secretaries.**—George L. Beale was elected Secretary, and on his nomination A. M. Trawick and Paul B. Kern were elected Assistants. J. F. Tinnon was elected Railroad Secretary, and Mrs. James M. Vaden Statistical Secretary.

**Hours of Meeting.**—The Conference decided to meet at 9 A.M. and adjourn at 12:30 P.M.

**Bar.**—The bar of the Conference was fixed at a line drawn at the rear of the third window from the pulpit.

**Alternates.**—J. G. Pickering, an alternate from the Clarksville District, was put in place of Dr. J. J. Frey; and Percy D. Maddin, from the Nashville District, was put in place of Jesse Cage, who has died since his election as delegate. W. J. Russell, an alternate from the Lawrenceburg District, was put in place of W. A. Gilmore, deceased.

**Standing Committees.**—The presiding elders, through J. Allison Molloy, nominated and the Conference confirmed the following standing committees:

**PUBLIC WORSHIP.**—Percy D. Maddin, J. S. French, G. H. Detwiler, W. V. Jarratt, W. B. Lowry.

**DISTRICT CONFERENCE RECORDS.**—J. B. Cheek, E. B. Davis, W. H. Lovell, R. M. Wise, W. T. Anderson, C. S. Gabard, J. T. Brown, C. M. Epps, W. Weakley, J. C. Abernathy.

**TEMPERANCE.**—C. C. Hobbs, D. M. Ausmus, F. E. Alford, E. A. Woodson, W. T. S. Cook, R. K. Morgan, G. B. McGee, T. W. Noland, John S. Henley, Ed P. Turner.

**AUDITING.**—T. E. Marshall, C. T. Carter, D. A. Ensor, J. P. Luton, S. M. Cherry, Jr., S. M. Keathley, J. W. Pearson, T. A. Matthews, J. T. Cotton, T. H. Gilbert.

**BOOKS AND PERIODICALS.**—J. R. Morris, G. H. Detwiler, J. F. Tinnon, J. F. Beasley, H. M. Jarvis, J. W. Cherry, E. R. McCord, J. E. Woodward, W. S. Taylor, P. D. Freeman.

**SABBATH.**—H. T. Allen, George R. Allen, J. R. Wright, H. W. Seay, G. L. Hensley, H. N. Lucas, W. E. Doss, N. S. McConnell, J. M. Oakley, W. J. Yancey.

**CHURCH PROPERTY.**—T. B. Loggins, W. B. Ricks, D. H. Hughes, J. D. Hewgley, J. W. Gilbert, M. P. Woods, J. O. Ensor, O. H. Lane, O. P. Hill, D. G. Maples.

**CONFERENCE RELATIONS.**—A. C. Couey, D. E. Hinkle, W. H. Beasley, G. W. Nuckles, W. H. Williams, J. G. Harper, J. M. Horn, M. J. Mabry, T. A. Carden, W. H. Baird.

**ADMISSIONS.**—W. J. Collier, R. H. Hudgens, D. B. Coleman, E. W. Brown, W. L. Jackson, E. M. Steel, R. M. Chenault, Berry J. Duncan, J. S. Rice, T. F. Kellum.

**MEMOIRS.**—R. K. Brown, W. T. Haggard, T. A. Kerley, T. L. Moody, W. J. Collier, W. B. Lowry.

**POSTMASTER.**—W. F. Springer.

J. Allison Molloy moved that the Chairmen of the various Boards and committees be required to make their reports in writing and on regulation size letter paper. The motion was adopted.

**Communications.**—Communications from the various connectional boards were received and referred without reading to the proper boards and committees.

**Introduced.**—Bishop David H. Moore, of the Methodist Episcopal Church, Bishop Isaac Lane, of the Colored Methodist Episcopal Church, Rev. T. N. Ivey, editor of the *Christian Advocate*, Rev. A. J. Lamar, Publishing Agent, Rev. E. G. B. Mann, of the Kentucky Conference and editor of the *Central Methodist*, Rev. C. D. Bulla, Superintendent of the Wesley Adult Bible Class Department; Rev. F. S. Parker, Epworth League Secretary, Rev. C. F. Reid, Secretary of the Laymen's Missionary Movement, Rev. George Sexton, of the Texas Conference and agent for the representative church in Washington, D. C., Revs. C. F. Wimberly and F. B. Lewis, of the Louisville Conference, Rev. Felix R. Hill, Jr., of the Louisiana Conference, Rev. H. B. Johnston, of the Memphis Conference, Rev. R. S. Clark, of the Montana Conference, Rev. R. P. Wilson, of the White River Conference, and Rev. E. C. Clement, of the Board of Conference Claimants of the Methodist Episcopal Church, were introduced to the Conference. Bishop Moore spoke a few words of brotherly greeting.

**Character.**—Question 22 was called: "Are all the preachers blameless in their life and official administration?" The names of E. L. Gregory, R. J. Craig, J. Allison Molloy, William H. Johnston, J. J. Stowe, T. A. Kerley, H. B. Blue,



J. T. Blackwood, E. M. Harrell, and W. B. Lowry were called, their characters were passed, and they made brief reports of their respective districts.

The names of A. M. Ezell, G. D. Guinn, H. J. Ivie, J. R. Harris, M. N. Ford, J. W. Rooker, W. T. Hart, S. W. Bransford, W. T. Dye, G. B. McPeak, J. G. Molloy, M. W. Charles, G. M. Sanders, J. W. Cullom, S. L. Fain, H. S. Kennedy, T. N. Woodward, John H. Nichols, John O. Blanton, W. H. Klyce, J. R. Reagin, J. M. Jordan, A. G. Dinwiddie, T. L. Darnell, G. P. Jackson, John T. Duncan, J. H. Ray, G. D. Byrne, R. A. Reagan, and S. M. Cherry were called, their characters passed, and they were referred to the Committee on Conference Relations for the superannuate relation.

The names of John G. Gibson, James A. Orman, John A. McFerrin, James M. Vaden, and Thomas J. Baker were called, the death of each was announced, and their names were referred to the Committee on Memoirs.

**Centennial of the Conference.**—W. B. Taylor, in behalf of the Committee on the Centennial Celebration of the Conference, read the following report, which was adopted:

#### REPORT OF SPECIAL COMMITTEE.

The committee appointed at the McMinnville session of the Conference in 1908, to make preparation for the celebration of the one hundredth anniversary of the existence of the Tennessee Annual Conference, having had these duties imposed under due consideration, beg to report as follows: Speakers have been secured to discuss topics touching the growth of Methodism, the men who have wrought, the educational features, and subjects bearing upon this celebration, running throughout the session of the Conference. Our beloved Bishop Hoss was assigned a prominent place on the program, and if he shall not be able on account of illness to fill it, we shall be profoundly sorry. We think ourselves happy in having secured the speakers who shall appear from time to time on the program.

The committee had hoped that we might hold one session of the Conference at the seat of the Conference of 1812, at Old Fountain Head Church, in Sumner County, but in view of the fact that the McKendree home is two miles west of the railroad, and the Old Fountain Head Church is two miles east of the railroad; and in view, also, of the fact that the Conference was held at a private house which is no longer in existence; and in view, further, of the difficulties of transportation from the railroad for the members of the Conference, we feel constrained, with deep regret, to abandon the plan altogether.

Respectfully submitted.

J. R. STEWART, *Chairman*;  
W. B. TAYLOR, *Secretary*.

**Gavels.**—T. A. Kerley presented two gavels, one to Bishop Denny and one to the Conference. These gavels were made from a tree which stood at the head of the grave of Bishop McKendree near old Fountain Head. Bishop Denny in accepting paid a tribute to the character and work of McKendree and gave a number of very interesting traditions with reference to his early life.

**Bishop Lane.**—Bishop Lane spoke to the Conference regarding the Colored



Methodist Episcopal Church and made a special appeal in behalf of Lane College, at Jackson, Tenn. A collection was taken amounting in cash and subscriptions to \$137.80.

**Martin College.**—W. F. Tillett moved that ten o'clock on Thursday be set apart as a special hour for discussing questions pertaining to Martin College. The motion prevailed.

**Transfers.**—Question 6 was called: "Who are received by transfer from other Conferences?" Will W. Alexander, a deacon in the class of the third year, from the Southwest Missouri Conference; T. B. Fisher, in elder's orders, from the West Oklahoma Conference; and Malcolm M. Stewart, in the class of the second year, from the North Georgia Conference. Brother Stewart was transferred from our Conference to the North Georgia Conference after our session closed a year ago, and he is now transferred back to us.

**Methodist Review.**—Bishop Denny presented strongly the claims of the *Methodist Review*, urged its larger circulation, and appointed John Durrett to solicit subscriptions to the same during our Conference session.

Dr. A. J. Lamar spoke briefly to the Conference and cordially invited all the preachers and laymen to make free use of the Publishing House while here.

**Public Worship.**—The Committee on Public Worship announced that Dr. A. G. Dinwiddie would preach at 3 P.M. and Rev. Felix R. Hill, Jr., at 7:30 P.M.

Various announcements were made, two stanzas of "Children of the Heavenly King" were sung, and the Conference adjourned, the benediction being pronounced by Bishop Isaac Lane.

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## SECOND DAY.

NASHVILLE, TENNESSEE, October 10, 1912.

**Opening.**—The Conference was called to order at 9 A.M. by Bishop Denny. The devotional services were conducted by George A. Morgan. Hymn 548 was sung, "Blessed Assurance, Jesus Is Mine," followed by a prayer. Bishop Denny then read and expounded the first part of the fourth chapter of the First Epistle of John. The Journal of yesterday was read and approved.

**Roll Call.**—The roll of those absent on yesterday was called, and the following were found to be present: T. H. Hinson, R. E. Travis, John O. Blanton, John L. Kellum, Thomas S. Cullom, T. R. Curtis, R. J. Craig, John N. Handlin, W. H. Klyce, G. B. McPeak, J. C. Roberts, T. M. Dent, W. H. Johnston, O. P. Hill, J. S. Rice, J. R. Holmes, Jr., W. H. Williams, G. A. Morgan, Allen Miller, E. R. McCord, I. W. Parrish, A. L. Hodge, A. Z. Mays, E. M. Steel, M. R. Hays, W. R. Wilson.

The districts were called for lay delegates, and the following answered to their names: Columbia District, D. G. Maples and W. J. Yancy; Dickson District, C.

C. Hobbs; Fayetteville District, R. K. Morgan; Franklin District, D. H. Hughes; Gallatin District, R. M. Wise, C. E. Hawkins, and E. A. Woodson; Lawrenceburg District, W. T. Anderson; Murfreesboro District, E. C. Cannon; Nashville District, E. B. Davis.

A. B. Smith, an alternate from the Lebanon District, was put in place of J. B. Hale, who has died since his election as delegate.

The calling of the roll was dispensed with for the remainder of the session.

**Introductions.**—Rev. J. Tyler Frazier, of the Holston Conference, Rev. J. D. Hammond, of the North Georgia Conference and President of Paine College, Augusta, Ga., Rev. W. C. Alexander, of the Glen Leven Presbyterian Church, this city, Rev. A. G. Becker, pastor of the Central German Church, this city, Rev. E. K. Denton, of the Florida Conference, and Rev. Stonewall Anderson, of the Arkansas Conference and Secretary of the General Board of Education, were introduced to the Conference.

**Character.**—T. A. Kerley asked for a committee of investigation to consider and report upon certain charges placed in his hands touching the character of T. R. Clendenin. The following committee was appointed: E. B. Chappell, A. E. Clement, and W. J. Collier.

**Greetings.**—Bishop Denny read an extract from a letter from Bishop Hoss expressing his deep regret at his inability to be here and conveying his love and greetings to the Conference. The message of Bishop Hoss is as follows:

GALBRAITH SPRINGS, TENN., October 8, 1912.

*My Dear Bishop Denny:* I had hoped till a day or two ago to be present at the Tennessee Conference. But I see now that it would not be wise for me to attempt it. While I am undoubtedly better, I am still too weak and nervous to undertake the long journey and the excitement of the occasion. Please give my best love to the brethren, all of whom I know, and for all of whom I cherish a profound and genuine affection. Their kindness to me during more than a quarter of a century is one of the treasures of my life. Tell them that I am praying for them and wishing the best blessings of God upon their spirits. This centennial year of the Conference is a time for gratitude. The fathers who have gone to glory are doubtless interested in the labors and toils of their sons. It is easy to imagine that McKendree, Gwin, Douglass, McFerrin, Paine, Green, West, Barbee, Young, Kelley, Pitts, Hanner, and Orman are hovering this week about old McKendree Church. The communion of saints extends beyond the bounds of time and sense.

“One family we dwell in him,  
One Church above, beneath,  
Though now divided by the stream,  
The narrow stream of death:  
One army of the living God,  
At his command we bow;  
Part of the host have crossed the flood,  
And part are crossing now.”

Be sure to greet Bishop Moore for me. He is a true knight of the cross and worthy of the love and esteem of every Southern Methodist. One of the good things about getting to heaven is that we shall be with such men in our Father's house forever.

Your affectionate friend,

E. E. Hoss.

The following message was received and read:

DRESDEN, TENN., October 9, 1912.

With greetings and loving remembrance from an old member. "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

MRS. SUE F. MOONEY.

The Secretary was instructed to make suitable response to these communications.

**Leave of Absence.**—Paul B. Kern, one of the Secretaries, was granted leave of absence for the day.

Question 6 was called: "Who are received by transfer from other Conferences?" J. W. Syler, in the class of the third year, from the North Alabama Conference, and Lester Weaver, in the class of the second year, from the East Oklahoma Conference.

**Second Year's Class.**—The names of Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Douglass Tucker Reed, and Cliff Moore Epps were called, and, having stood approved examinations, they were advanced to the class of the third year. The names of Wyatt Lafayette Harwell and John Robert Parsons were called, and, having stood approved examinations in both the first and second years' classes, their characters were passed and they were advanced to the class of the third year.

The names of John J. Mabry and Benjamin J. Rochelle were called and their characters passed; but not having stood approved examinations, they were continued in the class of the second year.

**Martin College.**—The hour having arrived for the consideration of Martin College affairs, Bishop Denny called Dr. W. F. Tillett to the chair. W. R. Webb, Jr., read Report No. 1 of the Board of Education. It was moved and seconded that the report be adopted. Pending consideration of this report, W. T. Wynn, President of Martin College, was introduced and addressed the Conference. The following members of the Conference spoke in favor of adopting the report: T. A. Kerley, J. J. Stowe, W. B. Taylor, T. C. Ragsdale, and W. F. Tillett. The following persons also spoke by consent of the Conference in advocacy of the report: William Hughes and F. M. Massey. The report was further discussed by Brothers Reams, Craig, Ricks, and Rice.

Bishop Denny resumed the chair. J. W. Hensley moved that further consideration of the report be deferred till to-morrow. This motion was lost. The

report of the Board was then adopted (see Supplement) by a vote of 65 ayes to 46 noes.

**Courtesy.**—Dean Tillett extended a cordial invitation to the members of the Conference to visit Vanderbilt University at three o'clock Saturday afternoon. The invitation was accepted.

**Paine College.**—Dr. J. D. Hammond, President of Paine College, Augusta, Ga., addressed the Conference, setting forth the needs of the college and stressing our duty as a Church to assist in the moral uplift of the negro. A collection amounting to the sum of \$163.70 was taken for the college.

**Bible Society Board.**—D. C. Scales was nominated and elected Secretary and Treasurer of the Bible Society Board in place of Jesse Cage, deceased.

Dr. C. F. Reid addressed the Conference in behalf of the Laymen's Missionary Movement.

**Traveling Elders.**—Question 14 was called: "What traveling preachers are elected elders?" The names of Berry Jackson Duncan, Washington John Wilson, Jesse Perkins Luton, Nathaniel Burch Tucker, and Edward Marvin Steel were called, their characters passed, and, having stood approved examinations, they were elected to elder's orders.

The name of Alfred Z. Mays was called, his character was passed, and his examination was approved. He is already an elder.

**Local Elders.**—Question 16 was called: "What local preachers are elected elders?" None.

**Local Deacons.**—Question 12 was called: "What local preachers are elected deacons?" Wilbur Basil Wheeler, having been a local preacher for three years and on trial in the Conference for one year, was elected to deacon's orders.

Asa Walter Barr, having been a local preacher for four years consecutively and having been recommended by the District Conference of the Nashville District, was elected to deacon's orders.

Question 7 was called: "Who are received from other Churches as local preachers?" James Quintus Summers, from the Congregational Methodist Church.

**Time Extended.**—The hour for adjournment having arrived, on motion the time was extended for ten minutes.

**Recognition of Orders.**—James Quintus Summers, an elder in the Congregational Methodist Church, having certified his belief in the doctrines and Discipline of the Methodist Episcopal Church, South, and his subscription to our ordination vows, and having been recommended by the Fayetteville District Conference, was, on motion of W. H. Johnston, recognized as an elder in our Church.

**Public Worship.**—The Committee on Public Worship announced that Dr. H. B. Johnston, of the Memphis Conference, would preach at three o'clock, and that at 7:30 P.M. Prof. R. G. Peoples and Dr. W. F. Tillett would deliver addresses.

**Courtesies.**—An invitation was extended to the members of the Conference to

visit at their pleasure the Y. M. C. A. building while here. It was also announced that the wives of the preachers of the Nashville District would give a tea to the wives of the preachers who are the guests of the Conference on Friday afternoon from three to five o'clock.

Various notices were given, and the Conference adjourned with the benediction by Bishop Denny.

### THIRD DAY.

NASHVILLE, TENNESSEE, October 11, 1912.

**Opening.**—The Conference was called to order at 9 A.M., Bishop Denny in the chair. The devotional service was conducted by H. B. Reams. Hymn No. 548, "Blessed Assurance, Jesus Is Mine," was sung, followed by prayer. Bishop Denny read Romans viii. 1-19.

**Journal.**—The Journal of yesterday was read and approved.

The presence of A. A. Patterson, a lay delegate from the Lawrenceburg District, was noted; also T. B. Loggins from the Dickson District.

**Character.**—Question 22 was called: "Are all the preachers blameless in their life and official administration?" The names of John R. Thompson, W. S. Harwell, John B. Jordan, P. A. Sowell, A. H. Shannon, and Thomas A. Matthews were called, their characters passed, and they were referred to the Committee on Conference Relations for the supernumerary relation.

The name of R. E. Travis was called, his character passed, and he was referred to the Committee on Conference Relations for the superannuate relation. The name of E. D. Trout was called, his character passed, and on his written request he was granted a location.

The name of A. T. Goodloe was called, his death was announced, and his name was referred to the Committee on Memoirs.

The committee appointed to investigate the complaints made touching the character of Brother Clendenin reported as follows:

We, your committee appointed to investigate complaints against T. R. Clendenin, beg leave to submit the following report: Upon careful investigation we find the complaints absolutely groundless, and recommend the passage of Brother Clendenin's character.

E. B. CHAPPELL,  
W. J. COLLIER,  
A. E. CLEMENT.

**Admission on Trial.**—Question 1 was called: "Who are admitted on trial?" The following persons, recommended by the District Conferences following their names, having stood approved examinations and having been recommended by the Committee on Admissions, were admitted on trial: James Talmage Parsons, from the Columbia District; John Lafayette Taylor, from the Dickson District; Eli-



jah Robinson, from the Lebanon District; Asa Walter Barr and Frederick Lawrence Glisson, from the Nashville District.

**Introductions.**—Rev. George W. Hummell, of the Louisville Conference, Revs. W. B. Nance and T. A. Hearn, of the China Mission Conference, James Cannon, Jr., of the Virginia Conference, and James H. Early, of the St. Louis Conference, were introduced.

**Full Connection.**—Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Ollie Clint Haley, Wyatt Lafayette Harwell, John Robert Parsons, and Clift Moore Epps, having passed approved examinations on the course of study and having been recommended by the Committee on Admissions, were called before the Conference. Impressive addresses were delivered to them by Bishop David H. Moore, of the Methodist Episcopal Church, and by Bishop Denny. They then answered affirmatively the disciplinary questions, whereupon the Conference voted to receive them into full connection.

**Traveling Deacons.**—Question 10 was called: "What traveling preachers are elected deacons?" Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Wyatt Lafayette Harwell, John Robert Parsons, and Clift Moore Epps, having met all the disciplinary requirements, were elected to deacon's orders.

H. B. Reams was called to the chair.

**Missions.**—Report No. 1 of the Board of Missions was read by C. R. Wade, and a motion to adopt was made. Stirring speeches in advocacy of the report were made by J. J. Stowe and Dr. G. H. Detwiler. Bishop Denny exhorted. The report was unanimously adopted. (See Supplement.)

Bishop Denny resumed the chair.

**The Church in Washington.**—Dr. George Sexton, of the Texas Conference, was introduced and addressed the Conference, setting forth forcefully the importance to our Church and to Protestantism of building in the capital city of the nation a representative monumental church and giving the progress made thus far in the enterprise. At the conclusion of Dr. Sexton's address the following paper was read by W. H. Johnston and adopted by the Conference:

Whereas the General Conference of the Methodist Episcopal Church, South, has ordered the erection of a representative church building for all of our people in Washington, D. C., and committed the enterprise to the General Board of Church Extension and to a special committee composed of Bishops W. A. Candler, E. E. Hoss, and John Kilgo, and Drs. W. F. Murry and George S. Sexton, instructing them to raise the funds necessary by an assessment or personal appeal or by both; and whereas the General Board of Church Extension and Special Committee have decided to raise the funds by personal appeal and are now appealing to the Annual Conference to pledge a definite sum to the building fund of the representative church; therefore be it

*Resolved*, That the Tennessee Annual Conference of the Methodist Episcopal Church,



South, now assembled in annual session, subscribes and pledges the sum of five thousand dollars (\$5,000) to the building fund of the representative church, to be paid in three annual installments of one thousand six hundred and sixty-six dollars and sixty-six and two-thirds cents (\$1,666.66 2-3), the first installment being due in 1913, and annually thereafter until the pledge shall have been paid.

It is understood that all subscriptions and pledges made to the building fund of the representative church within the bounds of the Tennessee Conference shall be credited on this subscription. The bishop presiding is hereby requested to appoint a committee of ten who shall provide the ways and means for securing funds necessary to meet this subscription.

W. B. LOWRY,  
WILLIAM H. JOHNSTON,  
H. B. BLUE.

**Leave of Absence.**—The following persons were granted leave of absence after to-day's session: H. W. Seay, S. M. Cherry, Jr., and J. Cayce Abernathy (a lay delegate from the Columbia District).

**District Conference Records.**—The Committee on District Conference Records reported, through J. Cayce Abernathy, Secretary, and the report was adopted. (See Supplement.)

**Public Worship.**—The Committee on Public Worship announced that Dr. E. G. B. Mann, of the Kentucky Conference, would preach at three o'clock, and that Bishop David H. Moore, of the Methodist Episcopal Church, would deliver an address at 7:30 P.M.

After the usual announcements, the Conference adjourned with the benediction by Dr. James Cannon, Jr.

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## FOURTH DAY.

NASHVILLE, TENN., October 12, 1912.

**Opening.**—The Conference met at 9 A.M. with Bishop Denny in the chair. The devotional service was conducted by J. W. Cullom. Hymn No. 388, "A Charge to Keep I Have," was sung, followed by prayer. Bishop Denny read the ninth chapter of Hebrews.

The Journal of yesterday was read and approved.

**Introductions.**—Rev. Milus E. Johnston, a venerable superannuate of the North Alabama Conference, Rev. W. E. Edmonson, chaplain in the United States Navy, and Rev. W. F. Quillian, President of the Methodist Training School in this city, were introduced to the Conference.

**Memorial Session.**—J. Allison Molloy moved, and the Conference voted, that when we adjourn we adjourn to meet at 3 P.M. Sunday afternoon for a memorial session. Bishop Denny announced that J. W. Cullom would preside at this session.

**Deacons of One Year.**—Question 9 was called: "Who are the deacons of one-

year?" The names of Martin R. Hayes, John F. Baggett, Samuel H. Parks, Albert J. Morgan, Elba H. Lantz, Oliver H. Lane, Samuel Y. Algood, William F. Springer, Vergil H. Rollins, Ollie C. Haley, and Will W. Alexander were called, their characters passed, their examinations were approved, and they were advanced to the class of the fourth year.

The names of Archibald L. Hodge and William R. Wilson were called and their characters passed; but not having stood approved examinations, they were continued in the class of the third year.

**Remaining on Trial.**—Question 2 was called: "Who remain on trial?" The names of John W. Estes, Richard A. Skelton, A. B. Waldrep, Beecher B. Pennington, Percy B. Freeman, W. Edgar Couser, and Remus Daniel Hill were called, their characters passed, and, having stood approved examinations, they were advanced to the class of the second year.

The names of Dow B. Beene, C. L. Dorris, J. O. Crawford, Commodore R. Watkins, Albert N. Doyle, Vergil Crook Herndon, and Wilbur B. Wheeler were called; but not having stood approved examinations, they were continued on trial in the class of the first year.

The name of E. L. McCoy was called. The Secretary stated that E. L. McCoy's name was in this class through mistake; that he had been transferred from this Conference to the South Carolina Conference more than a year ago, but the Secretary had not been notified of the transfer.

The name of Mark Baily Williams was called, his character was passed, and he was discontinued at his own request, thus answering Question 3: "Who are discontinued?"

**Readmission.**—Question 5 was called: "Who are readmitted?" James Lemuel Smothermon, having been recommended by the District Conference of the Lebanon District and also by the Committee on Admissions, was readmitted.

**Transfers.**—Question 6 was called: "Who are received by transfer from other Conferences?" Rufus E. Smith, in elder's orders, from the Memphis Conference; and J. L. B. Cash, in the class of the fourth year, from the Northwest Texas Conference.

**Location.**—Question 18 was called: "Who are located this year?" Rufus E. Smith, at his own written request.

**Next Conference.**—Question 48 was called: "Where shall the next session of the Conference be held?" Cordial and pressing invitations were received from Pulaski, Shelbyville, and Cookeville. A majority of the Conference voted for Cookeville, whereupon, on motion of J. J. Stowe, Cookeville's invitation was unanimously accepted.

**Conference Leader.**—Question 47 was called: "Who is elected Conference Leader?" William H. Johnston nominated R. K. Morgan, and he was elected.

**Introductions.**—Mrs. A. L. Marshall, one of the Editorial Secretaries of the

Board of Missions, Mrs. J. B. Cobb, one of the Secretaries of the Foreign Department, Mrs. R. W. MacDonell, one of the Secretaries of the Home Department, Rev. George S. J. Browne, of the Central Agency for the American Bible Society, and Rev. J. W. Perry, of the Holston Conference, were introduced; and Mesdames Marshall, Cobb, and MacDonell spoke in the interest of their special work. Dr. Browne addressed the Conference on the great work being done by the American Bible Society.

**Local Deacons.**—Question 10 was called: "What local preachers are elected deacons?" Ju Sam Ryang, having been a local preacher for four years consecutively, and having been recommended by the District Conference of the Nashville District, was elected to deacon's orders.

**Character.**—Question 22 was called: "Are all the preachers blameless in their life and official administration?" The name of E. C. Atkins was called, his character was passed, and his name was referred to the Committee on Conference Relations for the superannuate relation. The names of T. M. Dent and Lem R. Long were called, their characters were passed, and they were referred to the Committee on Conference Relations for the supernumerary relation.

**Galloway Memorial Hospital.**—A. E. Clement, Commissioner for Galloway Memorial Hospital, submitted his report, which, on motion, was ordered printed in the Journal. Brother Clement and Mr. Percy D. Maddin addressed the Conference on the hospital work. Bishop Denny from the chair also spoke strong words in the interest of this enterprise.

Report No. 2 of the Board of Missions, bearing on Galloway Memorial Hospital, was read by Brother W. B. Taylor. The report was adopted, as follows:

REPORT NO. 2, BOARD OF MISSIONS.

We rejoice in the success achieved in the Conference campaign in the interest of the Galloway Memorial Hospital and commend this humanitarian enterprise to the prayerful consideration of all our people throughout the Conference.

*Resolved:* 1. That we welcome the Commissioner into our charges and pledge him our hearty support in the furtherance of the campaign already begun.

2. That the following district leaders be appointed to coöperate with the Commissioner, the presiding elders, the pastors, and laymen in the educative work and in raising all necessary funds: Clarksville District, J. B. Ferguson; Columbia District, F. M. Massey; Dickson District, J. D. Luton; Fayetteville District, R. K. Morgan; Franklin District, William Hughes; Gallatin District, J. Taylor Stratton; Lawrenceburg District, A. A. Patterson; Lebanon District, A. Algood; Murfreesboro District, J. D. Richardson, Jr.; Nashville District, A. B. Ransom.

T. A. KERLEY, *President*;

W. B. TAYLOR, *Secretary*.

**Sympathy.**—R. J. Craig offered the following paper pledging the sympathy and prayers of our Conference in behalf of Baron T. H. Yun in this hour of his deep affliction. The paper was adopted unanimously, as follows:

Whereas our brother, T. H. Yun, of Korea, is now passing through the deep waters of affliction; and whereas his life since he accepted Christ has been a constant demon-

stration of the power of the Spirit to lead; and whereas his self-sacrifice for the Master has been beautiful in the sight of the world; therefore be it

*Resolved*, That the Tennessee Annual Conference expresses heartfelt sympathy with him in this hour of suffering; that we will in prayer keep him before the throne of grace, asking our Father to grant him all the needed grace.

R. J. CRAIG,  
M. P. WOODS,  
WILLIAM H. JOHNSTON.

**Representative Washington Church.**—Bishop Denny announced the names of the commissioners for the Washington Monumental Church, ordered in our action of yesterday. The commission is as follows: W. B. Taylor, T. C. McReynolds, Paul B. Kern, J. E. Edgerton, W. B. Ricks, Joseph H. Peters, D. C. Scales, J. S. French, W. G. Schamberger, J. Taylor Stratton.

**Education.**—W. R. Webb, Jr., presented Report No. 2 of the Board of Education, and William Hughes presented the Treasurer's reports of the same Board. These reports were adopted. The new officers of the Board are reported as follows: W. R. Webb, Jr., President; William Hughes, Treasurer; J. A. Bostick, Secretary. (See Supplement.)

**Board of Missions.**—T. A. Kerley stated that W. B. Lowry had resigned as a member of the Conference Board of Missions, and nominated Dr. G. H. Detwiler to fill the vacancy thus made. The nomination was confirmed by the Conference.

**Speechmaking.**—Dr. Eugene H. Rawlings, one of the Educational Secretaries of the Board of Missions, spoke eloquently and earnestly of the importance of his special work; F. M. Massey presented the claims of the Conference Brotherhood; Rev. W. F. Quillian, President of the Methodist Training School, spoke of the work done in this institution and extended a cordial invitation to the members of the Conference to visit the school; Paul B. Kern and George A. Morgan spoke of the importance of the Summer Conference for Christian Workers; and Dr. James Cannon, Jr., presented the claims of the Methodist Assembly at Waynesville, N. C.

The Committee on Public Worship made announcements for the celebrating of a hundred years of missions in our Conference at 7:30 this evening and of the services in the various churches for Sunday.

The time for adjournment having arrived, one stanza of "How Tedious and Tasteless the Hours" was sung, and the Conference adjourned with the benediction by James Cannon, Jr.

## FIFTH DAY.

NASHVILLE, TENNESSEE, October 13, 1912.

The Conference met in memorial session at three o'clock, with Jeremiah W. Culom in the chair by the appointment of Bishop Denny.

R. K. Brown led the Conference in an earnest, feeling prayer. Hymn No. 315,

"Nearer, My God, to Thee," was sung. Brother Cullom then made a few remarks, after which Question 21 was called: "What preachers have died during the past year?" Thomas Jefferson Baker, James Arminius Orman, John Gilead Gibson, James Mortimer Vaden, John Anderson McFerrin, Albert Theodore Goodloe.

The memoir of Brother Vaden was read by Dr. T. A. Kerley; that of Brother McFerrin by Brother W. B. Lowry.

Two stanzas of "How Firm a Foundation" were sung.

The memoir of Brother Baker was read by W. T. Haggard; that of Dr. Orman by Dr. R. K. Brown.

"Gathering Homeward from Every Land" was sung by Brother Cullom, the congregation joining in the chorus.

The memoir of Brother Gibson was read by Brother Moody.

One stanza of "Am I a Soldier of the Cross?" was sung.

The memoir of Dr. Goodloe was read by Brother W. J. Collier.

"In the Sweet By and By" was sung.

Loving tributes to our departed brethren were spoken by J. W. Cullom, J. W. Cherry, S. M. Cherry, W. B. Taylor, Joe M. Ramsey, Berry T. Lannom, and W. F. Tillett.

Hymn 597, "Servant of God, Well Done," was sung, and the Conference adjourned with the benediction by Dr. W. F. Tillett.

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## SIXTH DAY.

NASHVILLE, TENN., October 14, 1912.

**Opening.**—The Conference met at 9 A.M. with Bishop Denny in the chair. Hymn No. 19, "Come, Thou Fount of Every Blessing," was sung. Prayer was offered by T. E. Marshall. Bishop Denny read as the Scripture lesson the twenty-sixth chapter of the Acts of the Apostles.

The Journal of Saturday and of the memorial session of Sunday afternoon was read and approved.

**Ordinations.**—Bishop Denny reported the ordinations on Sunday evening, thus answering the following disciplinary questions:

Question 11: "What traveling preachers are ordained deacons?" Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Wyatt Lafayette Harwell, John Robert Parsons, Clift Moore Epps.

Question 13: "What local preachers are ordained deacons?" Wilbur Basil Wheeler, Asa Walter Barr, Ju Sam Ryang, and William Michael Blaylock.

Question 15: "What traveling preachers are ordained elders?" Berry Jackson



Duncan, Washington John Wilson, Jesse Perkins Luton, Nathaniel Burch Tucker, and Edward Marvin Steel.

Question 17: "What local preachers are ordained elders?" None.

**Conference Relations.**—The Committee on Conference Relations reported, and their report was adopted, answering the following disciplinary questions:

Question 19: "Who are supernumerary?" John R. Thompson, P. A. Sowell, T. A. Matthews, L. R. Long, W. S. Harwell, A. H. Shannon, J. B. Jordan, T. M. Dent.

Question 20: "Who are superannuated?" A. M. Ezell, G. D. Guinn, H. J. Ivie, J. R. Harris, M. N. Ford, J. W. Rooker, W. T. Hart, S. W. Bransford, W. T. Dye, G. B. McPeak, J. G. Molloy, M. W. Charles, G. M. Sanders, J. W. Culom, S. L. Fain, H. S. Kennedy, T. H. Woodward, John H. Nichols, J. O. Blanton, W. H. Klyce, J. R. Reagin, J. M. Jordan, A. G. Dinwiddie, T. L. Darnell, G. P. Jackson, John T. Duncan, James H. Ray, G. D. Byrne, R. A. Reagan, S. M. Cherry, R. E. Travis, and E. C. Atkins.

**Statistics.**—The Statistical Secretary reported, giving answers to the following disciplinary questions:

Question 23: "What is the number of local preachers and members in the several circuits, stations, and missions of the Conference?" Local preachers, 141; members, 72,264. Total, 72,405.

Question 24: "How many infants have been baptized during the year?" 591.

Question 25: "How many adults have been baptized during the year?" 2,323.

Question 26: "What is the number of Epworth Leagues? Senior Leagues, 48; Junior Leagues, 16. Total, 64.

Question 27: "What is the number of Epworth League members?" Senior, 1,556; Junior, 429. Total, 1,985.

Question 28: "What is the number of Sunday schools?" 605.

Question 29: "What is the number of Sunday school officers and teachers?" 4,417.

Question 30: "What is the number of Sunday school scholars enrolled during the Conference year?" 46,750.

Question 35: "What has been contributed for the American Bible Society?" \$602.18.

Question 36: "What has been contributed for the support of presiding elders and preachers in charge?" Presiding elders, \$17,143.06; preachers in charge, \$131,472.62.

Question 38: "What is the number of societies and of houses of worship owned by them?" Societies, 673; houses of worship, 612 1-2.

Question 39: "What is the value of houses of worship, and what is the amount of indebtedness thereon?" Value, \$16,106.37; indebtedness, \$56,411.

Question 40: "What is the number of pastoral charges, and of parsonages owned by them?" Pastoral charges, 200; parsonages, 161.

Question 41: "What is the value of parsonages, and what is the amount of indebtedness thereon?" Value, \$288,660; indebtedness, \$11,098.

Question 42: "What is the number of districts, and of district parsonages?" Districts, 10; district parsonages, 7.

Question 43: "What is the value of district parsonages, and what is the amount of indebtedness thereon?" Value, \$23,000; indebtedness, none.

Question 44: "What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage?" Churches damaged or destroyed, 9; amount of damage, \$7,653.75.

Question 45: "What are the insurance statistics?" Amount of insurance carried, \$634,100; premiums paid, \$4,225.92; losses sustained, \$6,000; collected on losses, \$5,476.70.

**Bible Society.**—D. C. Scales, Secretary and Treasurer of the Bible Society Board, read the report of this Board, and the report was adopted. (See Supplement.)

**Books and Periodicals.**—J. F. Beasley, Secretary, read the report of the Committee on Books and Periodicals, and the report was adopted. (See Supplement.)

**Sunday School Board.**—E. E. French, Chairman, read the report of the Sunday School Board, and also the report of the Treasurer of that Board. E. E. French and E. B. Chappell spoke to these reports, and they were adopted. (See Supplement.)

Rev. C. D. Bulla, of the Baltimore Conference, Superintendent of the Wesley Adult Bible Classes, was introduced and spoke of the importance of the organization of these Bible classes, urging the pastors to give more attention to this work.

**Church Extension.**—The report of the Secretary of the Conference Board of Church Extension was read by T. C. Ragsdale, and the Treasurer's report of the same board was read by Dr. J. B. Murrey, Treasurer. These reports were adopted and answered Question 34: "What has been contributed for Church extension?" \$8,077.39. (See Supplement.)

**Permanent Trustees.**—W. B. Taylor read the report of the permanent trustees of the Conference relative to the Rozzell Fund, which was filed for the information of the Conference. (See Supplement.)

**Board of Missions.**—W. B. Taylor read Reports Nos. 3, 4, and 5 of the Board of Missions. These reports answered Question 43: "What has been contributed for missions?" Foreign missions, \$12,840.78; home and Conference missions, \$12,469.60.

Pending the consideration of these reports, our own Bishop W. R. Lambuth "made his report" concerning his work in South America and Africa. The Con-

ference was thrilled with the recital and sang at the close of Bishop Lambuth's speech:

"From all the dark places  
Of earth's heathen races."

Bishop Lambuth was called to the chair.

The report of the Board of Missions was adopted. (See Supplement.)

**Epworth League Board.**—Paul B. Kern read the report of the Epworth League Board. Pending consideration of this report, Dr. F. S. Parker addressed the Conference. The report was adopted. (See Supplement.)

**Joint Board.**—Judge R. P. McClain, Chairman, submitted Reports Nos. 1 and 2 of the Joint Board, which were adopted (see Supplement), and also Report No. 3, which was adopted.

A. B. Ransom, Treasurer of the Joint Board, made his report of the collections of the past year, and the report was adopted.

These reports answered the following disciplinary questions:

Question 31: "What was assessed by the last Conference for the superannuated preachers and the widows and orphans of preachers?" \$8,500.

Question 32: "What has been collected on the foregoing account, and how has it been applied?" From assessments, \$7,908.74; from other sources, \$1,496.60. Total, \$9,405.34. Applied to claimants. (See Supplement.)

**One Treasurer for the Conference.**—The following paper, presented by the Joint Board of Finance, Board of Education, Sunday School Board, Board of Church Extension, and Board of Missions, was read and adopted:

Whereas under the present system of collecting the assessments ordered by the Annual Conference there is delay and confusion which should be avoided in the orderly transaction of the business of the Church; therefore be it

*Resolved:* 1. That this Annual Conference, on nomination of the executive officers of the various boards affected by this action, shall elect a General Treasurer for the Conference, to whom shall be paid all moneys collected on the assessments made by the Conference and all other moneys collected for the Conference Boards, giving his receipt therefor.

The said Treasurer shall keep a separate account of each fund paid in for the several Boards, said funds to be paid out subject to the order of each Board. The Treasurer shall make bond in an approved surety company for \$25,000.

The said Treasurer shall be elected annually by the Conference.

The salary of the Treasurer shall be \$150 per annum. This salary and other expenses shall be apportioned to the several boards according to the sum paid in for them.

The Executive Committees nominate Dr. J. B. Murrey for Treasurer for the ensuing year, and ask his election by the Conference. The following bonding committee is nominated and asked to be elected by the Conference: A. B. Ransom, T. A. Kerley, and R. K. Brown.

T. A. KERLEY,	T. C. RAGSDALE,
J. J. STOWE,	R. P. McCLAIN,
W. B. TAYLOR,	A. B. RANSOM,
P. A. SOWELL,	J. TAYLOR STRATTON.

Bishop Denny resumed the chair. In doing so he stated that this was Bishop Lambuth's first opportunity to preside in an Annual Conference in the home field since his election.

Question 46 was called: "What are the educational statistics?" One institution, Martin College. Value of property, \$56,000; endowment, \$30,000; pupils, 202; teachers, 14.

**Temperance.**—The report of the Committee on Temperance was read by W. T. S. Cook. The report was adopted. (See Supplement.)

**Trustees for the Conference.**—The following were nominated and confirmed as the trustees for the Conference: H. B. Reams, J. W. Cherry, George L. Beale, William Hughes, and H. C. Leach.

**District Conference Records.**—An additional report from the Committee on District Conference Records was read and adopted. (See Supplement.)

**Sabbath.**—J. R. Wright, Secretary of the Committee on Sabbath Observance, read the report of this committee, and the report was adopted. (See Supplement.)

**Church Property.**—The report of the Committee on Church Property was read by W. B. Ricks, and the report was adopted. (See Supplement.)

**Publication of the Journal.**—The following Committee on Publication of the Journal was appointed: W. V. Jarratt, George L. Beale, and J. D. Hamilton.

On motion, the Treasurer of the Joint Board was instructed to pay twenty-five dollars to Mrs. J. M. Vaden for her work as Statistical Secretary.

**Resolutions.**—R. J. Craig offered the following paper, which was adopted:

Whereas the members of McKendree Church have so hospitably entertained this Conference; and whereas the other Methodist congregations of Nashville have graciously joined in this entertainment, making it possible for the wives of all the pastors to be present; therefore be it

*Resolved:* 1. That we express our heartfelt thanks for this unusual opportunity, and pray that the blessings of Heaven may rest on those who have been so kind to us.

2. That we thank our brother, Dr. J. S. French, for his unremitting care in this cordial entertainment.

3. That we appreciate the interest manifested by the daily papers of Nashville in giving extended notice to the proceedings of our Conference.

4. That we thank the Committee of Arrangements for the centennial celebration of the Tennessee Annual Conference for the wisdom shown by them in devising a program and securing speakers prepared to do the work demanded on that occasion.

5. That we thank the railroads for reduction in rates to delegates and visitors to the Conference.

H. B. BLUE,

R. J. CRAIG,

W. H. JOHNSTON.

**Old Fountain Head Church.**—J. F. Beasley made a statement concerning the church property at old Fountain Head, where the Tennessee Conference was organized one hundred years ago. A collection was taken to pay the debt on said



property, and it was ordered that the title to said property be made to the trustees of the Tennessee Conference.

**Introductions.**—Dr. T. C. Schuler, editor of the *Midland Methodist*, and Dr. G. B. Winton, one of the Editorial Secretaries of the Board of Missions, were introduced to the Conference.

**Postmaster.**—A collection was taken for the Conference Postmaster, amounting to twenty-two dollars.

**Character.**—Question 22 was called: "Are all the preachers blameless in their life and official administration?" The names of O. P. Hill, W. J. Walkup, T. A. Carden, J. W. Faires, John S. Henley, W. S. Taylor, J. T. Cotton, W. F. Powers, J. S. Rice, J. M. Oakley, J. R. Simpson, P. G. Johnson, Wickliffe Weakley, W. T. Haggard, P. D. Freeman, T. H. Gilbert, H. W. Carter, T. F. Kellum, B. T. Lannom, Lawrence Hosale, J. W. Hensley, J. R. Holmes, W. H. Baird, George A. Morgan, J. L. Kellum, J. K. Lee, A. C. Couey, T. E. Marshall, F. G. Dickson, W. M. Martin, W. J. Collier, L. B. Ellis, J. B. Cheek, H. T. Allen, J. F. Morelock, John A. Allison, C. R. Wade, B. T. Smothermon, J. W. Cherry, G. W. Taylor, C. S. Gabard, J. R. Reeves, T. L. Moody, C. F. Bell, J. G. Harper, E. P. Anderson, S. M. Keathley, M. P. Woods, F. H. Coleman, W. E. Edmonson, T. A. Covington, J. C. Roberts, J. F. Tinnon, J. R. Wright, Robert S. Tinnon, Allen Miller, W. H. Beasley, W. B. Taylor, W. H. Lovell, W. H. Gilbert, D. B. Coleman, F. E. Alford, Robert Waite, Bruce L. Lyle, W. K. Matthews, T. R. Clendenin, George L. Beale, A. P. Walker, D. A. Ensor, G. W. Nackles, E. W. Brown, J. C. Whitson, A. J. Ewing, I. W. Parrish, J. F. Beasley, Jo D. Robins, J. D. Hewgley, H. W. Seay, S. M. Cherry, Jr., J. W. Gilbert, W. T. S. Cook, B. Floyd Isom, W. H. Williams, W. L. Jackson, H. M. Jarvis, G. L. Hensley, W. E. Doss, N. B. Taylor, J. T. Brown, W. M. McClearen, J. M. Horn, E. R. McCord, J. O. Ensor, R. M. Chenault, T. R. Curtis, W. M. Cook, J. W. Swann, Joseph Webster, T. H. Hinson, Paul B. Kern, J. L. Chenault, T. W. Noland, T. C. Ragsdale, J. N. Handlin, J. P. Funk, J. E. Woodward, W. A. Stroud, M. J. Mabry, H. B. McNeill, C. T. Carter, John J. Ransom, D. M. Ausmus, John Durrett, R. H. Hudgens, T. S. Cullom, D. E. Hinkle, Joseph B. Erwin, J. S. French, R. K. Brown, R. W. Seay, W. V. Jarratt, Jerome Winford, G. E. Eubanks, George R. Allen, W. B. Ricks, G. H. Detwiler, H. B. Reams, E. D. Lewis, W. F. Tillett, E. B. Chappell, H. M. Hamill, J. R. Stewart, A. E. Clement, W. M. Green, W. W. Pinson, A. M. Trawick, J. E. McCulloch, and B. F. Gilbert were called and their characters were examined and passed.

**Closing.**—The minutes of the morning session were read and approved. "God Be with You Till We Meet Again" was sung. J. W. Cullom led the Conference in prayer.

Bishop Denny made a brief address and then called Question 49: "Where are



the preachers stationed this year?" This was answered by the reading of the appointments.

The Conference then adjourned *sine die*, the benediction being pronounced by Bishop Denny.

### APPOINTMENTS.

#### CLARKSVILLE DISTRICT.

*E. L. Gregory* (2), *P. E.*

Adams Circuit, J. M. Oakley (1).  
 Antioch Circuit, W. J. Walkup (4).  
 Asbury Circuit, T. A. Carden (3).  
 Ashland City Circuit, P. D. Freeman (1).  
 Barren Plains Mission, J. B. Spurlock (2).  
 Big Rock Circuit, W. H. Williams (1).  
 Cedar Hill Circuit, J. S. Henley (2).  
 Clarksville: Forest Street and St. Bethlehem, J. T. Cotton (2).  
 Madison Street, W. S. Taylor (2).  
 Montgomery Circuit, T. R. Clendenin (1).  
 New Providence and Bethel, J. S. Rice (2).  
 Palmyra Mission, J. C. Roberts (1).  
 Pleasant View and Mallory, W. F. Powers (1).  
 Red River Circuit, J. R. Simpson (3).  
 Southside Circuit, P. G. Johnson (2).  
 Springfield Station, George L. Beale (1).

#### COLUMBIA DISTRICT.

*R. J. Craig* (2), *P. E.*

Bethel Circuit, G. W. Taylor (1).  
 Chestnut Grove Circuit, J. T. Parsons (2).  
 Columbia Station, W. T. Haggard (3).  
 South Columbia and Mt. Olivet, G. R. Allen (1).  
 Culleoka and Burks, T. H. Gilbert (2).  
 Dellrose and Shiloh, D. T. Reed (2).  
 Diana Circuit, O. C. Haley (1).  
 Elkton and Bee Springs, W. H. Baird (1).  
 Lynnville and Taylor's, T. F. Kellum (1).  
 Mooresville and Bryant, Lawrence Hosale (2).  
 Olivet and Pleasant Valley, J. W. Hensley (3).  
 Pisgah Circuit, J. R. Holmes (3).  
 Prospect and Pleasant Hill, Jerome Winford (1).  
 Pulaski, T. C. Ragsdale (1).  
 Richland Circuit, J. L. Kellum (2).  
 Trinity Circuit, J. K. Lee (3).

#### DICKSON DISTRICT.

*H. B. Blue* (1), *P. E.*

Bascom Mission, to be supplied by J. R. Coleman (1).

Bellsburg Mission, to be supplied by B. S. Fielder (1).

Bold Spring Mission, to be supplied by C. S. Wilson (2).

Centerville Station, John F. Beasley (1).

Charlotte Circuit, Frank L. Hawkins (1).

Cumberland City Circuit, F. G. Dickson (2).

Cumberland Furnace Circuit, A. W. Barr (1).

Dickson Station, W. J. Collier (2).

Dover Circuit, W. J. Wilson (3).

Erin Circuit, G. W. Nackles (1).

Goodrich Mission, A. N. Doyle (2).

Pisgah and Ebenezer, E. H. Lantz (2).

Liberty Mission, P. D. Freeman (1).

Little Lot Circuit, W. L. Harwell (2).

McEwen Circuit, Allen Miller (1).

Standing Rock Circuit, to be supplied by W. C. Mathis (2).

Stewart Circuit, A. Z. Mays (1).

Waverly Station, W. Weakley (1).

White Bluff Circuit, D. M. Barr (2).

Yellow Creek Circuit, J. L. Taylor (2).

#### FAYETTEVILLE DISTRICT.

*W. H. Johnston* (4), *P. E.*

Altamont Mission, J. W. Syler (1).

Blanche Circuit, J. A. Allison (2).

Cornersville Circuit, M. J. Mabry (1).

Decherd and Estill Springs, B. T. Smothermon (2).

Elk River Circuit, to be supplied by G. W. Baxter (1).

Fayetteville Station, J. W. Cherry (2).

Hillsboro Circuit, S. H. Parks (3).

Huntland Circuit, W. E. Couser (1).

Lewisburg Station, E. M. Steel (3).

Lincoln Mission, to be supplied by W. H. Rudd (2).

Lynchburg Circuit, C. S. Gabard (2).

Marble Plains Circuit, J. R. Reeves (2).

Medium and Ebenezer, F. H. Coleman (1).

Monteagle Station, T. L. Moody (2).

Mulberry Circuit, John R. Parsons (2).

Pelham Circuit, to be supplied by L. W. Stewart (1).

Petersburg Circuit, C. F. Bell (2).

Rich Valley Circuit, J. G. Harper (2).

Shelbyville Station, E. P. Anderson (2).  
 Tracy City Station, S. M. Keathley (2).  
 Union and Beech Grove, C. R. Wade (1).  
 Unionville Circuit, R. D. Hill (1).  
 Winchester Station, A. J. Morgan (2).  
 Conference Secretary of Education, E. P. Anderson.

#### FRANKLIN DISTRICT.

*J. J. Stowe* (2), *P. E.*

Almaville Mission, T. A. Covington (4).  
 Bethesda Circuit, J. L. B. Cash (1).  
 Brentwood Station, J. F. Tinnon (4).  
 Chapel Hill Circuit, J. R. Wright (2).  
 College Grove and Triune, J. F. Morelock (1).  
 Epworth and Trinity, W. H. Beasley (1).  
 Farmington Circuit, J. B. Cheek (1).  
 Fernvale Mission, to be supplied by W. L. Brown (1).  
 Franklin Circuit, R. S. Tinnon (1).  
 Franklin Station, W. B. Taylor (3); P. A. Sowell, Sup.  
 Nolensville Circuit, W. H. Lovell (2).  
 Santa Fe Circuit, W. H. Gilbert (2).  
 Smyrna and Thompson, F. L. Glisson (1).  
 Spring Hill Station, J. P. Luton (4).  
 Theta Mission, D. B. Coleman (3).  
 Thompson Circuit, B. T. Lannom (1).  
 Wesley Circuit, Robert Waite (4).  
 Missionary to Japan, W. K. Matthews.  
 Missionary to Cuba, J. J. Mabry.  
 Conference Missionary Secretary, J. J. Stowe.

#### GALLATIN DISTRICT.

*George A. Morgan* (1), *P. E.*

Alex Green Circuit, T. E. Marshall (1).  
 Bethpage, N. B. Tucker (2).  
 Castalian Springs Circuit, to be supplied by M. C. Davis (2).  
 Cross Plains Circuit, G. L. Hensley (1).  
 Fairfield Circuit, W. F. Springer (2).  
 Gallatin, H. T. Allen (1).  
 Goodlettsville Circuit, Allen P. Walker (2).  
 Greenbrier Circuit, J. F. Baggett (2).  
 Hartsville Circuit, D. A. Ensor (3).  
 Hendersonville Circuit, T. B. Fisher (1).  
 Hermitage Circuit, E. W. Brown (3).  
 Jordonia Circuit, J. C. Whitson (2).  
 McKendree Mission, Lester Weaver (1).  
 Oakwood Mission, I. W. Parrish (3).  
 Portland and Fountain Head, H. W. Seay (1).  
 Sumner Circuit, J. T. Brown (1).  
 Westmoreland Circuit, J. D. Hewgley (2).  
 White House Circuit, W. M. Martin (1).  
 Cuba Mission, W. M. Mullen.

#### LAWRENCEBURG DISTRICT.

*W. L. Jackson* (1), *P. E.*

Bigbyville and Southport, S. M. Cherry, Jr. (2).  
 Clifton Mission, to be supplied by W. W. Pullen (1).  
 Enterprise Circuit, J. W. Gilbert (2).  
 Ethridge Circuit, to be supplied by T. B. Gilliam (2).  
 Flatwoods Mission, to be supplied by J. R. Crawford (1).  
 Gillis Mills Mission, M. R. Hays (1).  
 Hampshire and Cross Bridges, W. T. S. Cook (3).  
 Hohenwald Mission, to be supplied by Fred B. Cox (1).  
 Lawrenceburg, J. E. Woodward (1).  
 Linden Circuit, V. H. Rollins (1).  
 Linden Mission, W. R. Wilson (1).  
 Loretta Mission, to be supplied by B. J. Staggs (4).  
 Mt. Auburn Circuit, to be supplied by M. K. Harwell (1).  
 Mt. Pleasant Station, J. Allison Molloy (1).  
 Napier Circuit, to be supplied by A. J. Covington (2).  
 Savannah Station, H. M. Jarvis (2).  
 Savannah Circuit, to be supplied by J. C. Paulk (1).  
 Waynesboro Mission, to be supplied by Miles Orr (1).  
 West Point Circuit, to be supplied by R. J. Tucker (2).  
 Williamsport Circuit, O. P. Hill (1).  
 Student at Yale University, C. R. Watkins, Clifton Quarterly Conference.

#### LEBANON DISTRICT.

*J. T. Blackwood* (3), *P. E.*

Algood and Paran, T. H. Hinson (1).  
 Alexandria and Watertown, W. E. Doss (2).  
 Baxter Circuit, Elijah Robinson (1).  
 Byrdstown Mission, to be supplied by M. J. Setzer (2).  
 Cainsville Mission, J. O. Crawford (1).  
 Carthage Circuit, J. L. Smothermon (2); J. B. Jordan, Sup.  
 Celina Mission, N. B. Taylor (2).  
 Chestnut Mound, J. M. Horn (1).  
 Cookeville Station, W. M. McClearen (2).  
 Dycus Circuit, B. J. Rochelle (1).  
 Gainsboro Circuit, J. W. Estes (1).  
 Gordonsville Circuit, E. R. McCord (2).  
 Jacob's Hill Circuit, J. W. Swann (1).  
 Lebanon Circuit, R. M. Chenault (2); Joseph Webster, Junior Preacher (1).  
 Lebanon Station, B. L. Lyle (1).

Liberty Circuit, W. M. Cook (3).  
 Livingston Mission, J. O. Ensor (1).  
 Monterey and Crawford Mission, J. W. Pearson (2).  
 Oak Hill Circuit, to be supplied by N. D. Alsup (1).  
 Rome Mission, S. M. Ensor (1).  
 Smithville and Keltonsburg Circuit, J. B. Estes (2).

## MURFREESBORO DISTRICT.

*E. M. Harrell (2), P. E.*

Bellbuckle Station, T. R. Curtis (1).  
 Bell Springs Circuit, A. L. Hodge (2).  
 Bon Air Mission, Berry J. Duncan (3).  
 Caney Fork Mission, to be supplied by J. D. Baker (1).  
 Hickory Creek Circuit, C. M. Epps (2).  
 McMinnville Station, T. W. Noland (2).  
 McMinnville Mission, C. C. Hinkle (1).  
 Manchester and Morrison, J. L. Chenault (4).  
 Murfreesboro Station, Paul B. Kern (1).  
 Murfreesboro Circuit, O. H. Lane (3).  
 Rockvale Circuit, J. N. Handlin (2).  
 Smyrna Circuit, J. P. Funk (2).  
 Sparta Station, F. E. Alford (1).  
 Sparta Mission, R. A. Skelton (1).  
 Summitville, to be supplied by Joseph H. Brooks (1).  
 Stones River Circuit, W. A. Stroud (2); J. R. Thompson, Sup.  
 Tullahoma Station, M. P. Woods (1).  
 Woodbury Mission, to be supplied by N. B. Brown (1).  
 Walnut Grove, H. B. McNeill (4).  
 Wartrace Circuit, to be supplied by Roy A. Langston (1).

## NASHVILLE DISTRICT.

*W. B. Lowry (2), P. E.*

Alex Erwin, C. T. Carter (3).  
 Arlington, J. J. Ransom (2).  
 Belmont and Watkins, W. W. Alexander (2).  
 Blakemore, D. M. Ausmus (3).  
 Carroll Street, John Durrett (3).  
 Centenary, to be supplied by J. M. Monroe (1).  
 East End, T. A. Kerley (1); L. R. Long, Sup.  
 Elm Street, R. H. Hudgens (2).  
 Fillmore Street, to be supplied.  
 Hobson, D. E. Hinkle (2); W. S. Harwell, Sup.  
 Humphreys Street, T. S. Cullum (1).

McFerrin Memorial, J. B. Erwin (2).  
 McKendree, J. S. French (3); R. K. Brown, Junior Preacher (2).  
 Monroe Street, W. V. Jarratt (3); T. M. Dent, Sup.  
 Buchanan Street, R. W. Seay (2).  
 Sixty-First Avenue Mission, W. B. Wheeler (1).  
 South End, G. E. Eubank (4).  
 Trinity, A. C. Couey (1).  
 Tulip Street, W. B. Ricks (3).  
 Waverly Place, B. F. Isom (1); A. H. Shannon, Sup.  
 West End and Park Avenue, G. H. Detwiler (3).  
 West Nashville, H. B. Reams (2).  
 Winn's Chapel, V. C. Herndon (1).  
 Woodbine, J. W. Faires (1).  
 Chaplain in United States Navy, W. E. Edmonson, Blakemore Quarterly Conference.  
 Professor in Vanderbilt University, W. F. Tillett, West End and Park Avenue Quarterly Conference.  
 Sunday School Editor and Chairman of Sunday School Board, E. B. Chappell, McKendree Quarterly Conference.  
 Agent Superannuate Endowment Fund, J. R. Stewart, Hobson Quarterly Conference.  
 Commissioner Galloway Memorial Hospital, A. E. Clement, West End Quarterly Conference.  
 Agent Sunday School Board, W. M. Green, West End Quarterly Conference.  
 General Missionary Secretary, W. W. Pinson, West End Quarterly Conference.  
 Secretary Y. M. C. A., A. M. Trawick, McKendree Quarterly Conference.  
 Interchurch College, J. E. McCulloch, McKendree Quarterly Conference.  
 Missionary to Cuba, B. F. Gilbert.  
 Missionary to Cuba, M. M. Stewart.

*Transferred.*—J. D. Robins and B. B. Pennington, to the Southwest Missouri Conference; C. L. Dorris, to the St. Louis Conference; F. R. Hamilton and A. J. Ewing, to the Little Rock Conference; H. W. Carter and E. D. Lewis, to the New Mexico Conference; L. B. Ellis and S. Y. Allgood, to the East Oklahoma Conference; H. M. Hamill, to the Alabama Conference; T. M. Sullivan, to the North Georgia Conference; D. B. Beene, to the Memphis Conference; A. B. Waldrep, to the Los Angeles Conference.

## DISCIPLINARY QUESTIONS.

QUESTION 1. Who are admitted on trial? James Talmage Parsons, John Lafayette Taylor, Elijah Robinson, Asa Walter Barr, Frederick Lawrence Glisson. 5.

Ques. 2. Who remain on trial? John W. Estes, Richard A. Skelton, Malcolm M. Stewart, Percy B. Freeman, W. Edgar Couser, Remus Daniel Hill, Lester Weaver, Douglass T. Reed, John J. Mabry, Benjamin J. Rochelle. 10. The following are continued on trial in the class of the first year, not having stood approved examinations: J. O. Crawford, Commodore R. Watkins, Albert N. Doyle, Vergil Crook Herndon, Wilbur Basil Wheeler. 5.

Ques. 3. Who are discontinued? Mark Baily Williams, at his own request. 1.

Ques. 4. Who are admitted into full connection? Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Ollie Clint Haley, Clift Moore Epps, Wyatt Lafayette Harwell, John Robert Parsons. 11.

Ques. 5. Who are readmitted? James Lemuel Smothermon. 1.

Ques. 6. Who are received by transfer from other Conferences? T. B. Fisher, in elder's orders from the West Oklahoma Conference; Rufus E. Smith, in elder's orders from the Memphis Conference; Will W. Alexander, in the class of the third year from the Southwest Missouri Conference; James W. Syler, in the class of the third year, from the North Alabama Conference; J. L. B. Cash, in the class of the fourth year, from the Northwest Texas Conference; Malcolm M. Stewart, in the class of the second year, from the North Georgia Conference; and Lester Weaver, in the class of the second year, from the East Oklahoma Conference. 6.

Ques. 7. Who are received from other Churches as local preachers? James Quintus Summers, from the Congregational Methodist Church. 1.

Ques. 8. Who are received from other Churches as traveling preachers? None.

Ques. 9. Who are the deacons of one year? Martin R. Hays, John F. Baggett, Samuel H. Parks, Albert J. Morgan, Elba H. Lantz, Oliver H. Lane, William F. Springer, Vergil H. Rollins, Ollie C. Haley, Will W. Alexander, J. L. B. Cash, James W. Syler. 12. The following, not having stood approved examinations, were continued in the class of the third year:

William R. Wilson and Archibald L. Hodge. 2.

Ques. 10. What traveling preachers are elected deacons? Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Wyatt Lafayette Harwell, John Robert Parsons, Clift Moore Epps. 10.

Ques. 11. What traveling preachers are ordained deacons? Frank Luther Hawkins, Simon Monroe Ensor, James Burton Estes, John B. Spurlock, Dudley Moon Barr, Carl Columbus Hinkle, John William Pearson, Wyatt Lafayette Harwell, John Robert Parsons, Clift Moore Epps. 10.

Ques. 12. What local preachers are elected deacons? Wilbur Basil Wheeler, Asa Walter Barr, Ju Sam Ryang. 3.

Ques. 13. What local preachers are ordained deacons? Wilbur Basil Wheeler, Asa Walter Barr, Ju Sam Ryang, William M. Blaylock. 4.

Ques. 14. What traveling preachers are elected elders? Berry Jackson Duncan, Washington John Wilson, Jesse Perkins Luton, Nathaniel Burch Tucker, Edward Marvin Steel. 5.

Ques. 15. What traveling preachers are ordained elders? Berry Jackson Duncan, Washington John Wilson, Jesse Perkins Luton, Nathaniel Burch Tucker, Edward Marvin Steel. 5.

Ques. 16. What local preachers are elected elders? None.

Ques. 17. What local preachers are ordained elders? None.

Ques. 18. Who are located this year? Ed D. Trout and Rufus E. Smith, at their own request. 2.

Ques. 19. Who are supernumerary? John R. Thompson, W. S. Harwell, John B. Jordan, P. A. Sowell, A. H. Shannon, T. A. Matthews, Lem R. Long, T. M. Dent. 8.

Ques. 20. Who are superannuated? A. M. Ezell, G. D. Guinn, H. J. Ivie, J. R. Harris, M. N. Ford, J. W. Rooker, W. T. Hart, S. W. Bransford, W. T. Dye, G. B. McPeak, J. G. Molloy, M. W. Charles, G. M. Sanders, J. W. Cullom, S. L. Fain, H. S. Kennedy, T. H. Woodward, J. H. Nichols, J. O. Blanton, W. H. Klyce, J. R. Reagin, J. M. Jordan, A. G. Dinwiddie, T. L. Darnell, G. P. Jackson, John T. Duncan, J. H. Ray, G. D. Byrne, R. A.



Reagan, S. M. Cherry, R. E. Travis, E. C. Atkins. 32.

Ques. 21. What preachers have died during the past year? Thomas Jefferson Baker, James Arminius Orman, John Gilead Gibson, James Mortimer Vaden, John Anderson McFerrin, Albert Theodore Goodloe. 6.

Ques. 22. Are all the preachers blameless in their life and official administration? Their names were called over, one by one, and their characters examined and passed.

Ques. 23. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers, 141; members, 72,545. Total, 72,686.

Ques. 24. How many infants have been baptized during the year? 589.

Ques. 25. How many adults have been baptized during the year? 2,298.

Ques. 26. What is the number of Epworth Leagues? Senior, 48; Junior, 16. Total, 64.

Ques. 27. What is the number of Epworth League members? Senior, 1,557; Junior, 426. Total, 1,983.

Ques. 28. What is the number of Sunday schools? 602.

Ques. 29. What is the number of Sunday school officers and teachers? 4,388.

Ques. 30. What is the number of Sunday school scholars enrolled during the Conference year? 46,304.

Ques. 31. What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers? \$8,500.

Ques. 32. What has been collected on the foregoing account, and how has it been applied? From preachers in charge, \$7,908.74; from other sources, \$1,496.38. Total, \$9,405.12.

Ques. 33. What has been contributed for missions? Foreign, \$12,840.78; domestic, \$12,469.60.

Ques. 34. What has been contributed for Church extension? \$8,077.39.

Ques. 35. What has been contributed for the American Bible Society? \$601.20.

Ques. 36. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$16,834.63; preachers in charge, \$131,474.42.

Ques. 37. What has been contributed for the support of bishops? \$2,946.73.

Ques. 38. What is the number of societies, and of houses of worship owned by them? Number of societies, 671; houses of worship, 608 1-6.

Ques. 39. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,571,337; indebtedness, \$56,411.

Ques. 40. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 200; number of parsonages, 157.

Ques. 41. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$267,160; indebtedness, \$11,098.

Ques. 42. What is the number of districts, and of district parsonages? Number of districts, 10; number district parsonages, 7.

Ques. 43. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$23,000; indebtedness, nothing.

Ques. 44. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 9; amount of damage, \$9,653.75.

Ques. 45. What are the insurance statistics? Insurance carried, \$750,300; losses sustained, \$6,000; premiums paid, \$4,215.92; collections on losses, \$5,476.70.

Ques. 46. What are the educational statistics? Institution, 1; teachers, 14; pupils, 202; endowment, \$30,000; value of property, \$56,000.

Ques. 47. Who is elected Conference Leader? R. K. Morgan.

Ques. 48. Where shall the next session of the Conference be held? Cookeville.

Ques. 49. Where are the preachers stationed this year? See Appointments.



## SUPPLEMENT.—REPORTS ADOPTED.

### TEMPERANCE.

Intemperance is one of the greatest evils that ever troubles the race of man. Men have been slow to recognize the fact that they are in a very important sense their brother's keeper. The personal liberty idea has dominated them and their thinking so much that they have been unwilling to surrender their desires for the good of others. Ignorance of themselves and a failure to recognize the power of habit and evil association have caused many men to ruin themselves. Men do not feel that temptation will be strong enough to develop the heroic in them without the necessity of any extra force upon them by evil associates and a social drink.

Men, too, are weak. Few men are well balanced. Most of them have a weakness and need the help of other men. Man's greed for gain is so strong that he is often willing to do any amount of injury to other men if he can make profit for himself. The gain of the whole world or even the profits of a saloon, a blind tiger, or a gambling den are worth more to them than their own souls or the souls of others.

Much has been accomplished, but much more must be accomplished yet. Legislation is a great help to destroy the evils of intemperance. That goodness cannot be legislated into people is only a half truth. Law is one of the great teachers of men. It is not the highest order, but one that is very effective to help an imperfect society. God Almighty used it as a mighty teacher to lead and prepare the people for the greatest of all teachers. Any one will admit that it is far greater to die to save men than it is to give them a law with a penalty attached to make them do right. As long as we are unwilling to die for men it is as little as Christian men can do to make a law and enforce it for them.

We deplore the fact that laws are defied in our State as they are. This state of anarchy has existed, and does exist now, because of the lack of men to do their sworn duty. Cities are always slow to enforce temperance laws. But from a study of conditions in Kansas we are sure that the time is not many years away when our large cities will regard the majesty of the law as they should.

No backward steps should be taken. A repeal of the present temperance laws would be a step in the wrong condition. No good law should be repealed simply because bad people enough get together to nullify it. Local option of this kind is little short of anarchy. It is the duty of every preacher to do all in his power, wisely and tacitly, to educate the people in conscience and in head on this great question. Every school should continue to show the evils of intemperance and the danger of alcohol.

In connection with the evils of whisky, the evils of the cigarette should be shown. There was a time when its use was confined largely to the cities and towns, but to-day it is rare that the boy of the field can be found who does not have the yellow string hanging from his pocket and a stream of smoke from his nose. If the doctor tells the truth about the cigarette, we are in a bad condition.

In view of the foregoing truths:

*Resolved:* 1. That it is the sense of the Tennessee Conference that the times demand great wisdom, courage, and faith to hold what we have gained. That no victory will be enough until we have done all that can be done to save the whole man.

2. That we indorse the Anti-Saloon League. That we hope and pray that the time is near when we shall look upon an open saloon as a thing that belongs to ages long back.

3. That we think the Lincoln-Lee Legion is doing good work in securing pledges for total abstinence in the use of alcohol and the cigarette.

4. That the W. C. T. U. has done and is doing a great work for the race.

5. That the greatest responsibility we have is the use of the ballot. That great wisdom should be used in the selection of men for the State legislature. That no man is fit to go to the legislature who does not believe in the majesty of the law and does not stand for its enforcement.

W. T. S. COOK,

DAVID M. AUSMUS,

F. E. ALFORD,

R. K. MORGAN,

E. P. TURNER,

G. B. MCGEE.

### BOOKS AND PERIODICALS.

Your committee beg leave to report that they have had under consideration all the papers that have been referred to them bearing on the publications of Smith & Lamar, Agents.

The *Christian Advocate*, our connectional organ, is reported as meeting the cost of publication during the year. There should be an appreciable amount of profit yielded, each year from the publication of this most excellent periodical, and we believe as the circulation increases, as we believe it will, any profits accruing from such increase should be used in developing the paper. The *Christian Advocate*, being one of the most ably edited and best publications of its kind, meeting in every way the needs of our Methodist people, should be in the home of every Southern Methodist. We urge all our pastors and people to enter upon a vigorous campaign for this during the year.

The *Methodist Review* not only maintains its high standard and its circulation, but it meets the expense of publication and yields some revenue to the House. The Church is to be congratulated on the high order of this periodical given through its able editor, Dr. Gross Alexander. We commend its circulation not only among our preachers but among the laymen.

We regret the fact that the *Epworth Era* has not met the expense of publication. It is now being issued in magazine form, and we congratulate the editors, Drs. Parker and Culbreth, in the decided improvement of this periodical. They have secured excellent contributors and the literature is of the highest type. It will be well for our pastors and people to place this worthy reading in the hands of the young people.

We have never had a better publication of our Sunday school literature. The standard is high, and we appreciate the faithful work of Drs. Chappell and Beaty in this department.

The *Missionary Voice* is growing in merit and popularity and is filling well its place as a missionary educational factor. We commend a more extensive circulation.

The *Midland Methodist* has made material net gains in circulation during the year. This paper, our Conference organ, maintains its high position among the members of Conference organs and should have a wider circulation, and we believe if our pastors and official boards will begin an early and vigorous campaign to place a copy of this paper in every home in each pastoral charge that its circulation will be very largely increased. Let us join with the Holston Conference in this work in the beginning of the Conference year.

We most heartily commend our Publishing Agents in their efforts to increase the circulation of our publications, and ask all our pastors to assist in getting the best literature in the hands of our people and urge the reading of good literature.

We are gratified to learn that the House has recently made a new departure in extending the sale of our Methodist literature in both books and periodicals. The Rev. R. P. Wilson has been employed to take charge of this new department. We have been fully informed as to the details of this plan and heartily indorse it. The details cannot be given within the limitations of this report, but they will be given in due time by the House itself. We wish to commend Dr. Wilson and the department which he represents to all the District Conferences within the bounds of our Conference or to any other religious gathering of our Church that he may choose to visit.

We wish to give our hearty indorsement to the new departure of our Publishing House in issuing at greatly reduced prices a number of the standard books of the House.

G. H. DETWILER, *Chairman*;

JOHN F. BEASLEY, *Secretary*.

### BOARD OF CHURCH EXTENSION.

The Board of Church Extension submits its report as follows:

This year brings us to the thirtieth anniversary of the organization of the Church Extension Board. During this period 8,394 Churches have received aid in building and 2,177 parsonages—that is, fifty per cent of all our churches and forty-one per cent of all our parsonages have Church Extension money in them. The Board has invested in churches \$3,299,381.05, or an average of \$390.68 for each church aided. It has invested in parsonages \$400,547.04, or an average of \$183.99 to each parsonage. Thus it will be seen that the Church Extension Board has aided on an average five and one-third churches for each week of its existence.

Of the six hundred and fifteen churches in the Tennessee Conference, two hundred and seventy-seven have been aided by this Board; and of the one hundred and fifty-seven parsonages, seventy-six have received aid. During the thirty years the Tennessee Conference has contributed to Church Extension \$134,295.10, and of this amount \$94,477 has been returned to us in donations and loans. The loan fund of the General Board lacks only \$64,000 of reaching the one-half million goal set for it in 1883, and our Tennessee Conference loan fund amounts to \$1,000. We make a special appeal to our pastors to call attention to our Conference loan fund in each of their congregations and to secure wherever possible special donations for the same.

The General Secretary has accumulated a rich supply of Church Extension literature in leaflets and small pamphlets which may be had free of charge by the pastors by simply sending a request for the same. If our pastors will read these, they can make them the basis of an instructive and helpful sermon on this great work which means so much for the establishment of the kingdom in many communities.

The assessment on the Tennessee Conference for 1912-13 is the same as last year, \$9,143, and is apportioned to the districts in the same manner.

We have made the following appropriations—to wit:

To churches:

Neptune, Clarksville District (to be paid when house is up and covered) .....\$ 175

Pleasant Ridge, Columbia District (payable when house is sufficiently complete for worship).....	\$ 150
Leatherwood, Dickson District.....	60
McKendree, Dickson District.....	75
St. Mary, Dickson District.....	50
Huntland, Fayetteville District.....	75
Coldwater, Fayetteville District.....	175
Cedar Grove, Fayetteville District.....	50
Morton Memorial, Fayetteville District.....	150
Leiper's Fork, Franklin District.....	200
Scottsboro, Gallatin District.....	200
Hendersonville, Gallatin District.....	350
Hohenwald, Lawrenceburg District.....	150
Antioch, Lawrenceburg District.....	150
Lawrenceburg, Lawrenceburg District.....	225
Lawrenceburg, Lawrenceburg District (loan).....	1,000
Concord, Murfreesboro District.....	100
Rowesville, Murfreesboro District.....	175
Alex Erwin, Nashville District.....	100
Woodbine, Nashville District.....	600
	<hr/>
	\$3,210

## To parsonages:

Huntland, Fayetteville District (payable when house is raised, repaired, and room added).....	\$ 75
Oakwood, Gallatin District.....	125
Westmoreland, Gallatin District.....	200
Summitville, Murfreesboro District (on condition that this amount pays off mortgage by March 1, 1913).....	150
	<hr/>
	\$ 550

Total amount donated to churches.....\$3,210

Total amount donated to parsonages..... 550

Placed to credit of Tennessee Conference Loan Fund..... 255

Grand total.....\$4,015

Respectfully submitted.

P. A. SOWELL, *President*;T. C. RAGSDALE, *Secretary*.

## TREASURER'S REPORT, 1911-12.

*Receipts by Districts.*

	Assessed.	Paid.
Clarksville District.....	\$ 983 00	\$ 767 70
Columbia District.....	983 00	905 65
Dickson District.....	617 00	548 93
Fayetteville District.....	914 00	757 27
Franklin District.....	823 00	807 00
Gallatin District.....	572 00	533 50

## JOURNAL OF THE TENNESSEE CONFERENCE.

	Assessed.	Paid.
Lawrenceburg District .....	\$ 526 00	\$ 347 00
Lebanon District.....	594 00	483 00
Murfreesboro District.....	914 00	710 34
Nashville District.....	2,217 00	2,217 00
Total .....	\$9,143 00	\$8,077 39
Per cent paid.....		88 3-10
Amount raised this year.....	\$8,077 39	
Amount raised last year.....	7,511 97	
Increase .....	565 42	
Deficit for 1911-12.....	1,065 61	

## TREASURER'S BALANCES.

*Receipts.*

Balance on hand at last report.....	\$4,032 83
Conference receipts for 1911-12.....	8,077 39—\$12,110 22

1912.

*Disbursements.*

May 23. Forwarded to Parent Board by R. J. Tucker.....	\$ 22 00
Balance due Parent Board.....	4,016 69
Set aside to Loan Fund.....	200 00

1911.

Oct. 17. J. T. Blackwood, for Bethel.....	85 00
21. Burrel Jackson, for Woodbine.....	390 00
23. J. G. Fottrell, for Alex Erwin.....	240 00
J. H. Gwinner, for South End.....	490 00
24. J. C. Springer, for Lawrenceburg.....	390 00
J. G. Rice, for Hohenwald.....	200 00
J. W. Williams, for Holly Creek.....	95 00
S. H. Wilson, for Russell Chapel.....	140 00
28. J. H. Stevenson, for Bee Springs.....	290 00
J. J. Butler, for Aspen Hill.....	140 00
J. D. Parker, for Bethlehem.....	75 00
W. S. Stammer, for Cedar Grove.....	140 00
J. R. Fletcher, for St. Mary's.....	140 00
H. Allgood, for Cookeville.....	140 00
J. T. Blackwood, for Fredonia.....	95 00
J. P. Graham, for Culleoka parsonage.....	200 00
J. M. Meacham, for Leiper's Fork.....	165 00
31. Frank Carr, for Leath's Chapel.....	95 00
A. Hardy, for South Tunnel.....	95 00

1912.

Jan. 1. W. W. Twitty, for Blanche.....	125 00
Feb. 19. Expense of Executive Committee annual meeting.....	18 54
Sept. 5. For stamps and stationery.....	1 50—\$ 7,988 73

Balance on hand subject to appropriation.....	\$ 4,121 49
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*Loan Fund Account.*

Amount on deposit in Savings Department, Fourth and First National	
Bank, Nashville, Tenn.....	\$700 00
Amount of interest credited to date.....	40 94
Balance .....	\$740 94

J. B. MURREY, *Treasurer.***SUNDAY SCHOOL BOARD.**

The Sunday School Board of our Conference beg leave to submit the following report:

1. We rejoice in the improvement in quality and increase in circulation of our Sunday school literature. The Sunday School Editor's last report, dated April 1, 1912, shows a circulation at that time of 1,730,700 of the periodicals based upon the Uniform Lessons and a circulation of 97,463 of the Graded Lessons, making a grand total of 1,828,163. We believe that the literature of our Church is now equal to that of any other denomination in the world, and we urge upon our pastors and superintendents the importance of seeing that all of our schools are supplied with our own periodicals. We desire first of all to turn the hearts of our boys and girls to Christ and to develop them in Christian life, but we do not deem making earnest and loyal Methodists of them to be a matter of small importance. We call attention to the fact that our own Publishing House through the Department of Sunday School Supplies is now prepared to furnish all needed helps for Sunday school workers and request our pastors and Sunday school superintendents to write to this department for full information in regard to such helps.

2. We are glad to announce a rapid increase in the number of classes enrolled in the Wesley Adult Bible Class Department, but are sorry to find that many Conferences are far in advance of the Tennessee Conference in this great movement for enlisting young people in the studying of God's Word and active Christian service. We trust that our pastors and Sunday school superintendents will give to this department of our work the attention which its importance deserves. In this connection we call attention to the fact that the International Sunday School Association has completed a plan for the organization of classes in the advanced grades and that the Superintendent of the Wesley Adult Bible Class Department is now prepared to furnish charters for the Wesley Intermediate and Wesley Senior Classes. For information in regard to organized class work address Rev. Charles D. Bulla, D.D., 810 Broadway, Nashville, Tenn.

3. We call particular attention to the need of trained teachers for the modern Sunday school and to the Teacher-Training Department of our Church under the direction of Rev. H. M. Hamill, D.D. We urge every Sunday school to organize a teacher-training class, enroll such class with the Superintendent of Teacher-Training, secure the necessary literature, and then see that a sincere effort is made to have each member complete the course and receive the teacher-training diploma of our Church. The Sunday School Board has made arrangements for assisting presiding elders who may desire it in holding local institutes in their districts for the training of Sunday school workers. We are glad to report also that the Summer Conference for Young People will have as heretofore a Sunday school program, and urge our pastors, superintendents, and teachers to avail themselves as far as possible

of the opportunity which is thus afforded them for studying this department of their work.

4. We suggest that every Sunday school in the Tennessee Conference send to the Publishing House, Department of Sunday School Supplies, for a chart giving detailed information in regard to the standard of excellence as adopted by the General Sunday School Board, and urge that as far as practicable each school strive to reach this standard.

5. We are pleased to note quite an increase in the Children's Day offerings of the present year over last year and also in the number of charges observing the day. Last year we reported two hundred and thirty-one churches and fifty-nine charges in which no Children's Day exercises were held and a total offering of \$1,305.67. We are able to report for the present year only one hundred and thirty-eight churches and forty-four charges in which no Children's Day exercises were held. The number of charges failing to observe Children's Day are distributed among the various districts as follows: Clarksville District, 2; Columbia District, 3; Dickson District, 4; Gallatin District, 2; Lawrenceburg District, 8; Lebanon District, 16; Murfreesboro District, 4; Nashville District, 5. Every charge in the Fayetteville and Franklin Districts observed Children's Day and sent in an offering to the Treasurer of the Sunday School Board. The total offerings for the year amounted to \$1,712.25, or a gain of \$406.58 over last year. The amount of the offerings paid by the several districts, together with the increase, is as follows:

	Amount Paid.	Increase Over Last Year.	Decrease.
Clarksville District.....	\$173 37	\$54 31	....
Columbia District.....	135 01	13 53	....
Dickson District.....	147 09	32 56	....
Fayetteville District.....	169 55	84 44	....
Franklin District.....	244 57	20 83	....
Gallatin District.....	220 46	58 92	....
Lawrenceburg District.....	123 74	94 59	....
Lebanon District.....	74 95	.....	76
Murfreesboro District.....	148 94	16 15	....
Nashville District.....	272 58	32 01	....

6. Last year there were one hundred and eleven societies in which no Sunday school was reported. We are glad to announce that the number has been reduced to seventy. Let us set before us as our aim the having of a Sunday school in every society of the Conference. The Sunday School Board holds itself ready to aid in the organization of any new Sunday school by furnishing an initial supply of literature and also to aid all weak schools as their necessities may require. The Chairman of the Board will be glad to correspond with presiding elders both as to the organizing of new schools and the needs of schools already organized.

7. We recommend the election of Rev. R. H. Hudgens to fill the vacancy in the Sunday School Board occasioned by the transfer of Rev. H. W. Carter.

8. We recommend that Dr. W. M. Green be appointed Sunday School Field Secretary.

E. E. FRENCH, *Chairman*;

J. E. EDGERTON, *Secretary*.

## TREASURER'S REPORT.

*Receipts.*

Balance brought forward (see last report).....	\$ 634 47
Receipts since last Conference (miscellaneous).....	38 75
Children's Day collection (this year).....	1,712 25—\$2,385 47

*Disbursements.*

Paid to Publishing House for literature.....	740 04
Paid out for general expenses, including Institutes and Summer Conference.....	233 45
Paid to D. M. Smith, Treasurer.....	684 90— 1,658 39
Balance on hand.....	\$ 727 08

*Receipts by Districts.*

Clarksville District.....	\$ 173 37
Columbia District.....	135 01
Dickson District.....	147 08
Fayetteville District.....	169 55
Franklin District.....	244 57
Gallatin District.....	222 46
Lawrenceburg District.....	123 74
Lebanon District.....	74 95
Murfreesboro District.....	148 94
Nashville District.....	272 58
Total .....	\$1,712 25

W. A. STROUD, *Treasurer.*

## AMERICAN BIBLE SOCIETY.

This is the ninety-seventh year of the American Bible Society. In origin and purpose this Society is absolutely unique and indispensable. It is necessary in our own work in our own Church as well as to our missionaries, both foreign and home. The undertaking of the American Bible Society and the results are not outside of the Churches, but inside of all of them.

The Bible is the living word of God that every human being is entitled to know and hear. No Christian can live and prosper spiritually without the Bible. It should be read and studied daily. We as a Conference cannot afford to fail in any duty to this cause. We would be hurt by such failure more than any one else. We should not be content to raise a sum less than \$1,000 annually for this cause. Our Church Discipline provides expressly that the pastor shall present once a year to each congregation in his charge the claims of the American Bible Society, taking up a voluntary contribution and report the amount raised by him for this purpose. Much depends on the way in which the pastor presents this matter. Brethren of the Tennessee Conference, do not forget this duty imposed upon you; do not deny your congregation the blessed privilege of contributing to this greatest of all causes for which we are called upon to aid.

There has been a very healthy growth in interest and a good increase in contribu-

tions over last and previous years. The amount paid in 1910 was \$286, in 1911 \$417.78, and this year \$580.32, about twenty-five per cent increase over last year.

T. L. MOODY, *President*;

D. C. SCALES, *Secretary*.

### DISTRICT CONFERENCE RECORDS.

We, your Committee on District Conference Records, beg to submit the following report:

*Clarksville District*.—A neat, correct, and complete record.

*Columbia District*.—This record is correct and complete.

*Dickson District*.—Not before the committee.

*Fayetteville District*.—Good authority says this is quite a well-kept book, and we might say so too, but we haven't seen it.

*Franklin District*.—Neat and well kept with the exception that the minutes of the last day's session have not been recorded.

*Gallatin District*.—Typewritten, correct, and well kept.

*Lawrenceburg District*.—A good record.

*Lebanon District*.—This is a neat, well-kept record.

*Murfreesboro District*.—This is a new book and does not seem to have been in the hands of the Secretary a sufficient time to be either correct or neat.

*Nashville District*.—Just two things added will make this a correct and complete record. These are the President's and Secretary's names. As a whole the Secretaries are to be complimented for their work.

Respectfully submitted.

JAMES B. CHEEK, *Chairman*;

J. CAYCE ABERNATHY, *Secretary*.

### SUPPLEMENTAL REPORT.

We, your Committee on District Conference Records, beg leave to offer the following as supplemental to the report already made to the Conference:

The books of the Dickson and Fayetteville Districts have been placed in our hands and have been duly examined.

We find that of the Fayetteville District in good form, neatly typewritten, and in every way well kept.

That of the Dickson District has been faithfully kept.

Respectfully submitted.

J. B. CHEEK, *Chairman*;

J. CAYCE ABERNATHY, *Secretary*.

### SABBATH OBSERVANCE.

We, your Committee on Sabbath Observance, beg to submit the following report:

1. He who created us and knows us altogether said: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God." The physical constitution of man, if he is to attain the highest degree of social efficiency, demands faithful observance of this fundamental law in the divine economy. By this gracious ordinance we are invited to come apart one day in seven for a brief surcease from the toil and turmoil of this intensely practical life in order that the mental and physical grip upon the divinely appointed vocation may be strengthened and the contribution toward the welfare of mankind enlarged.



2. But the spiritual constitution of man, to which the physical is merely subservient, stands in supreme need of the benign privileges afforded by the holy Sabbath day. Hereby God is seeking audience with man and providing a most fruitful plan by which we may enter into fellowship and communion with him by ceasing from our ordinary labors and enjoying a day of worship and meditation. The chief reason why men do not know God and his Son Jesus Christ, whom to know aright is eternal life, is because they do not give audience that he may reveal his holy will and boundless love. Not merely physical rest, but soul rest is the ultimate end of the Sabbath. Physical rest may be found in the night seasons, but spiritual rest can be found only in hearty response to Him who said: "Come unto me, all ye that labor and are heavy-laden; . . . and ye shall find rest unto your souls."

3. There is in this age a widespread tendency to violation of the Sabbath or perversion of its design. Modern civilization has developed boundless resources for physical comfort and ease, and vast wealth has created a corresponding appetite for luxury and self-indulgence. Consequently the Sabbath is being perverted to an alarming degree into a day for dissipation and amusement to the great detriment of the moral and religious life of the people. This tendency, while manifested to a more marked degree in the great cities, is not by any means confined there. The country places are infected by a similar disregard of the holy day. These things are carrying us far away from the simplicity and reverence of former days toward the Sabbath.

4. That this tendency to Sabbath violation and perversion may be speedily counteracted, we urge that our preachers preach on the subject of Sabbath observance at least once a year. The public conscience, a mighty factor among men, needs to be stirred, that this spirit of irreverence may not reach the crystallized stage and society throw off the wholesome restraints of the Christian Sabbath. The holy Sabbath day and the Church of God are inseparably united in this mundane sphere; therefore the utmost exertions of the Church are demanded to preserve intact reverence for and fidelity toward the Sabbath, one of the most sacred and indispensable of all the institutions of civilization.

H. T. ALLEN, *Chairman*;

J. R. WRIGHT, *Secretary*.

#### CHURCH PROPERTY.

We, your Committee on Church Property, submit the following report:

We learn that twelve houses of worship and nine parsonages have been built during the year and that twelve houses of worship are under course of construction. There are still several charges without church buildings and parsonages. We look forward to the time when every Church organization will have a suitable house of worship and each charge shall have a comfortable parsonage well located and substantially furnished.

The increase in the value of houses of worship during the year is \$8,624 and of parsonages \$17,310. The churches and parsonages of the Conference are insured for about forty-five per cent of their valuation.

We suggest that presiding elders, preachers, and laymen see that all parsonages and church buildings are well insured and that the "trust clause" be inserted in all deeds to church property as required by the Discipline, and that they exercise great care in selecting locations, plans, and designs for church buildings. The times demand that we provide ample facilities for the varied enterprises of the Church. Cer-



tainly no church building should be erected in this day without taking the Sunday school needs into consideration.

Respectfully submitted.

T. B. LOGGINS, *Chairman*;  
W. B. RICKS, *Secretary*.

### EPWORTH LEAGUE BOARD.

The eyes of the Church of to-day are fixed upon the future. New opportunities and new obligations are calling for a measure of loyalty and consecration hitherto unknown. In every call there is the insistent note of advance. It is becoming evident from the drift of the Church's thought and aspiration that the Tennessee Conference, both ministers and laity, must gird itself for a new era of activity.

The full force of this demand will come to our young men and young women who are to-day but experimenting in Church work. We must look to the training in service of our young people or our splendid opportunity will pass unchallenged. When we forsake our young people and fail to give them the place they should have in the kingdom of God, we cripple the future Church in every department of her work.

We call upon the members of this Conference to answer the question: What are we doing for our young people? Out of a total of two hundred charges, we report last year only sixty-four Leagues. Some have boldly declared that the organized Sunday school has taken the place of the League. Let us be done with theory and face the facts. In how many of these charges is there an organized Sunday school which is really training our young people in the fundamentals of Christian experience and service? Our Bible classes are by their nature instructional and must largely remain so. If they are doing the work, well and good; if not, let us face the need with a constructive policy which shall save the young life of our city, villages, and country districts for Jesus Christ. The Epworth League is continually effacing itself because its trained leaders pass, because of age limits, into other departments of the Church life. It grows by giving up its best.

Indications during the last year point unmistakably to a renewed interest in young people's work. Our young laymen are demanding that the preachers shall back them in their efforts for a larger League life. I believe we shall give them a hearty response.

We rejoice at the missionary advance advocated by our Board of Missions, and we believe that our Leagues will support them in lifting the missionary interests and returns to a far higher plane. Mission study in the Leagues of Southern Methodism has been feeding the flame of enthusiasm for more than a decade, and we to-day see the results of this educational movement. A Mission Study Class in every Church will soon revolutionize our missionary situation. "The Church of the Open Country," the textbook in home missions, is to be particularly recommended for study.

The *Epworth Era* in its new monthly form and put out at a popular price bids fair to reach a much larger constituency and should be widely read among our young people.

We recognize that the administration of the Central Office and the service of our efficient General Secretaries are giving us a new vision of the possibilities of the League. We especially commend the plan of raising a voluntary offering on the first Sunday in May, Anniversary Day, for the support of Conference extension work and the expenses of the Central Office.

The League has borne an honorable part in the organization of the Summer Conference for Christian Workers. We commend this Conference most heartily to you and urge delegations from each Church.

In order that an advance along the whole line may be planned we are calling for a meeting of all League Presidents, the State officers, and all members of the League Board in Nashville on November 29 and 30 for the formulating of plans. We rejoice to know that the ninth International Epworth League Conference, to be held July 2-6, 1913, will probably be on Southern soil.

It is our purpose to erect on the historic ground at Fountain Head a memorial tablet to the memory of Bishop William McKendree commemorating the contribution of this great leader to American Methodism. Plans for this memorial will be announced at an early date.

PAUL B. KERN, *Chairman*;  
A. J. MORGAN, *Secretary*.

### BOARD OF EDUCATION.

#### Report No. 1.

The Board of Education is much pleased at the encouraging reports from the President and Trustees of Martin College. The past year has in many respects been the most satisfactory that the school has had since our Conference took charge of it. It has grown in efficiency and in numbers, but the Board of Education is very anxious to increase still more its effectiveness. Martin College has outgrown its present physical equipment. Last year it was necessary to rent three additional houses to take care of the large number of girls that attend, and from present indications the demand will be still greater in the future. For this reason the Trustees of Martin College report that a new dormitory is a necessity, and the cost is estimated at thirty thousand dollars.

The Board of Education held in August a meeting in Pulaski, together with the Trustees of Martin College, and have thoroughly canvassed the field and unanimously recommend that the Conference undertake to raise \$20,000 of this fund and that Pulaski and Giles County be asked to raise the balance. It was first suggested that a special agent be put in the field to raise this amount, his salary and expenses to be paid by the Board of Education. The amount necessary for this purpose would be \$2,500 or \$3,000, and would of necessity increase the assessment for education from the present figure of \$7,475 to \$10,000.

When this matter was fully discussed in the Board, it was decided that it was more economical not to incur the expense of a special agent, but to ask the Conference to raise the assessment for education to \$12,500, the extra five thousand to be given to Martin College for this dormitory; therefore the Board of Education recommends:

1. That the assessment for education be raised to \$12,500.
2. That the General Board be given its *pro rata* amount of this sum, which will be about the amount now given.
3. That the amount paid to students be limited to \$1,500.
4. That \$1,800 be paid to Martin College for current expenses, as has been done heretofore.
5. That the remainder of the collections for education be turned over to Martin College for the building of this dormitory.
6. That the building of the dormitory shall not be started until after \$20,000 has actually been collected either in cash or negotiable paper.

7. That wherever it is practicable pastors have special meetings for education and that special collections for Martin College be taken, and in such cases the money so raised shall be credited on the assessment for education of the church in which the collection is taken.

WILLIAM R. WEBB, JR., *Chairman*;  
J. A. BOSTICK, *Secretary*.

### Report No. 2.

The Board of Education begs leave to submit the following report:

#### GENERAL BOARD OF EDUCATION.

The activity and effectiveness of our General Board of Education are gratifying to all of us who are interested in the cause of Christian education. We have had before us the communication of the General Secretary, Dr. Stonewall Anderson, and have acted on the many good suggestions made by him, as follows:

1. We have agreed to coöperate in the proper classification of institutions of learning under the patronage of the Tennessee Conference.

2. We have combined the assessments made by the General Board and by our own Conference into one assessment, and shall divide it *pro rata* between the General Board and our own educational interests. The assessment on the Tennessee Conference for education made by the General Board is \$3,277. Last year we paid eighty-six per cent of this amount, or \$2,789.42. This year we shall pay eighty-seven per cent, or \$2,850.

3. We recommend the appointment of Rev. E. P. Anderson, our Conference Secretary of Education, to attend the Conference of Educational Secretaries of our Church to be held in Dallas, Tex., in April, 1913.

4. We have adopted with a few alterations to suit local conditions the constitution and by-laws prepared and recommended by the Educational Conference.

#### THE DEPARTMENT OF MINISTERIAL SUPPLY AND TRAINING.

The Department of Ministerial Supply and Training created by the General Board of Education for the purpose of developing a more efficient ministry is doing a great work for the Church.

1. With eight hundred more pastoral charges than there are traveling preachers in the Church there is certainly a great need for a larger supply of men for the ministry. We are pleased to note that the last Sunday in September has been set aside as Vocation Day in our Sunday schools, and that at that time the need for workers for the ministry and mission fields will be presented to the young people of the Church. We would suggest that our pastors coöperate in making this a great occasion. We would also heartily concur in the request of the Department of Ministerial Supply and Training in urging our pastors to preach on a call to the ministry as provided in paragraph 140 of the Discipline. Literature setting forth the needs can be had on application to the Department.

2. The need for better training for the young men entering the ministry is very great. The facts gathered by the Department show that the young men joining the Conferences at the present time are spending on an average of twelve years from the time they are called to preach until they are admitted on trial, and that even then more than one-half of the number have no college training. We would therefore recommend that our pastors and presiding elders furnish the names and addresses

of all ministerial candidates to the Department in order that they may be stimulated and guided in their preparation.

3. We commend the effort being made by the Department of Ministerial Supply and Training to raise a loan fund to assist young men who are preparing for the ministry, and have contributed \$100 to this loan fund for the present year. The Discipline authorizes our pastors not only to preach on the claims of the ministry, but when practicable to take a collection for ministerial education. We would recommend that wherever this is done the amount be directed to the Department of Ministerial Supply and Training for the education loan fund.

4. The continued success of the correspondence work is a source of great satisfaction. We desire to express our hearty approval of this work and urge all our undergraduates to pursue their Conference studies by correspondence.

#### BIBLICAL INSTITUTE.

We heartily indorse the work of the Biblical Institute held at Vanderbilt. There seems to be great wisdom in the selection of the leaders for that meeting, and we believe that any preacher who misses that has missed much. The intellectual and spiritual uplift of these meetings will greatly improve the service of the preacher and will enable him to pitch his entire service upon a higher plane.

#### BIBLICAL DEPARTMENT OF VANDERBILT.

It is with great regret that we note that so few of those who are coming into our Conference have availed themselves of the great opportunities offered at our great seminary. Surely with such men as Drs. Tillett, Brown, Kern, Carter, and others of like sound scholarship and Christian character leading and directing the young men who are in this school of prophets no one could hesitate to urge upon our young candidates for the itinerancy the importance of taking a thorough course therein. If it is needful for young lawyers, young doctors, and the like to attend lectures in schools specially equipped for them, is it reasonable to make an exception in this one particular case? We therefore urge upon all our pastors and presiding elders that they use their influence to secure a larger attendance at Wesley Hall.

The members of the faculty of our theological school are hostile to nothing but ignorance and sin; they are most friendly to truth and vital religion, and are not strangers to the saving grace of God in Christ Jesus. No one who has an experience of vital religion need fear to sit at the feet of these men of God.

#### METHODIST TRAINING SCHOOL.

We are glad to have a good report of the work and condition of the Methodist Training School, and commend it to our pastors and laymen as worthy of our support.

#### MID-YEAR MEETING.

Our mid-year meeting at Pulaski was in every way a success. Almost the entire membership of the Board was present, and the interest was exceptionally good. Not only were the applications for help considered and practically disposed of, thus expediting the increasing amount of work at the annual meeting, but special matters of importance were thoroughly discussed and acted upon.

We believe, however, that the actual business transacted at this meeting was of less importance than its moral effect upon the board itself in emphasizing the duties



and responsibilities of its members in the great work they represent and helping to awaken them to a fuller significance of the meaning of the Board of Education.

The people of Pulaski received and entertained us royally, and we hope that Dr. Detwiler's address and the Board's presence was a source of enthusiasm to our hosts, for this too is one of the purposes of this mid-year meeting.

We have made provisions for educational mass meetings and shall again hold a mid-year meeting of the Conference Board of Education.

We nominate the following for Trustees of Martin College: Rev. J. W. Cherry, Rev. J. R. Stewart, A. L. King, William Hughes, A. A. Patterson, J. H. Ragsdale.

We recommend the following appointments: C. R. Watkins, as a student at Yale; E. P. Anderson, as Conference Secretary of Education; J. E. McCulloch, as General Secretary of the American Interchurch College; A. M. Trawick, as Secretary of the Student Department of the International Committee of the Young Men's Christian Association.

WILLIAM R. WEBB, JR., *Chairman*;  
J. A. BOSTICK, *Secretary*.

#### TREASURER'S REPORT, 1911-12.

##### *Receipts from Districts.*

	Assessed.	Paid.	Per Cent Paid.
Clarksville District.....	\$ 805 00	\$ 622 50	77
Columbia District.....	805 00	729 00	91
Dickson District .....	505 00	441 55	87
Fayetteville District.....	750 00	590 80	79
Franklin District.....	675 00	675 00	100
Gallatin District.....	465 00	414 75	89
Lawrenceburg District.....	430 00	293 75	68
Lebanon District.....	485 00	389 00	80
Murfreesboro District.....	745 00	572 50	77
Nashville District.....	1,815 00	1,815 00	100
Totals for this year.....	\$7,480 00	\$6,543 85	87
Totals for last year.....	7,480 00	6,423 98	86

##### *Receipt from Note.*

Raymond Browning's note.....\$200 00

##### *Disbursements.*

The following appropriations were made during the year to young ladies:

Daughter of C. E. Heriges.....	\$ 50 00	Daughter of J. W. Swann.....	\$ 75 00
Daughter of S. M. Cherry, Jr....	75 00	Daughter of J. L. Kellum.....	69 07
Daughter of W. H. Baird.....	75 00	Daughter of E. R. McCord.....	73 75
Daughter of R. J. Crump.....	75 00	Daughter of J. H. Nichols.....	60 00
Daughter of J. R. Wright.....	75 00	Daughter of B. H. Johnson.....	60 00
Daughter of W. Bouldin.....	100 00	Daughter of J. A. Bridges.....	25 00
Daughter of J. R. Simpson.....	75 00		
Daughter of S. W. Bransford.....	90 00	Total .....	\$977 82



*Loans to Young Men.*

A. W. Barr.....	\$ 75 00	R. L. Duckworth.....	\$ 75 00
P. B. Freeman.....	75 00	Jesse Hinkle.....	50 00
J. F. Blackwood.....	35 00	C. L. Dorris.....	50 00
Winfred Gilbert.....	50 00		
W. M. Clendenin.....	50 00	Total .....	\$535 00
W. C. Folk.....	75 00		

*Appropriations to Students in the Correspondence School.*

W. J. Wilson.....	\$ 5 00
M. R. Hays.....	5 00
A. Z. Mays.....	5 00

Total .....\$15 00

*Miscellaneous Appropriations.*

Biblical Institute.....	\$ 200 00
Martin College.....	1,800 00
General Board of Education for Ministerial Loan Fund.....	100 00
General Board of Education.....	2,850 00

Total .....\$4,950 00

*Expenses of the Board.*

Railroad fare of members to mid-year meeting at Pulaski.....	\$76 21
Express charges.....	60
Telephone charges.....	1 35
Committee visiting Dickson, Tenn.....	5 40

Total .....\$83 56

## TREASURER'S BALANCES.

*Receipts.*

Balance from last year.....	\$1,917 88
Raymond Browning's note.....	200 00
Conference collections for 1911-12.....	6,543 93

Total .....\$8,661 81

*Disbursements.*

Appropriations to young ladies.....	\$ 977 82
Loans to young men.....	535 00
Appropriations to students in the Correspondence School.....	15 00
Miscellaneous appropriations.....	4,950 00
Expenses of the Board.....	83 56

Total .....\$6,561 38

Total receipts.....\$8,661 81

Total disbursements .....6,561 38

Balance on hand.....\$2,100 43

WILLIAM HUGHES, Treasurer.

## GALLOWAY MEMORIAL HOSPITAL.

## CLARKSVILLE DISTRICT.

	Subscribed.	Paid.
Adams Circuit.....	.....	\$ 1 00
Antioch Circuit.....	.....	12 75
Ashland City Circuit.....	.....	2,092 00
Cedar Hill Circuit.....	.....	28 00
Clarksville .....	.....	62 00
Montgomery Circuit.....	.....	50 00
New Providence.....	.....	70 00
Palmyra Mission .....	.....	2 30
Pleasant View.....	.....	7 00
Red River Circuit.....	.....	1 00
Southside Circuit.....	.....	15 25
Springfield .....	.....	53 75
Total .....	.....	\$2 395 05

## COLUMBIA DISTRICT.

Bethel Circuit.....	.....	\$ 10 00
Columbia .....	.....	15 50
Culleoka .....	.....	13 00
Dellrose .....	.....	4 00
Diana Circuit.....	.....	3 00
Elkton .....	.....	2 00
Mooreville .....	.....	1 40
Olivet .....	.....	7 50
Prospect .....	.....	5 00
Pulaski .....	.....	2 00
Total .....	.....	\$ 63 40

## DICKSON DISTRICT.

Centerville .....	.....	\$ 2 00
Charlotte Circuit.....	.....	5 00
Cumberland City Circuit.....	.....	10 00
Cumberland Furnace Circuit.....	.....	6 00
Dover Circuit.....	.....	50
Goodrich Mission.....	.....	5 00
Pisgah .....	.....	12 50
Standing Rock Circuit.....	.....	1 00
Stewart Mission.....	.....	3 00
Waverly .....	.....	12 50
White Bluff Circuit.....	.....	5 00
Yellow Creek Circuit.....	.....	6 50
Total .....	.....	\$ 69 00

## FAYETTEVILLE DISTRICT.

	Subscribed.	Paid.
Cornersville Circuit.....		\$ 11 00
Fayetteville .....		122 50
Huntland Circuit.....		5 50
Lewisburg .....		1 00
Petersburg Circuit.....		11 00
Unionville Circuit.....	\$ 11 00	7 00
Tracy City.....		5 00
Winchester .....		42 50
Total .....	\$ 11 00	\$ 205 50

## . FRANKLIN DISTRICT.

Brentwood .....		\$ 5 00
College Grove and Triune.....		14 00
Franklin .....	\$ 781 50	291 00
Nolensville Circuit.....	47 75	23 25
Santa Fe Circuit.....		53 00
Spring Hill.....		73 25
Theta Mission.....		1 00
Williamson Circuit.....		15 00
Total .....	\$ 829 25	\$ 475 50

## GALLATIN DISTRICT.

Bethpage .....	\$ 351 00	\$ 153 50
Castalian Springs.....	347 00	38 00
Cross Plains Circuit.....	651 50	97 00
Gallatin .....	3,868 70	470 20
Goodlettsville Circuit.....	794 00	130 50
Greenbrier Circuit.....	476 50	8 00
Hartsville Circuit.....	597 00	130 75
Hendersonville Circuit.....	266 00	47 50
Hermitage Circuit.....		16 25
Portland and Fountain Head.....	1,017 00	116 00
Sumner Circuit.....	553 00	54 00
Westmoreland Circuit.....	164 50	14 50
Whitehouse Circuit.....	151 50	27 50
Total .....	\$9,237 70	\$1 303 70

## LAWRENCEBURG DISTRICT.

Bigbyville .....		\$ 37 00
Ethridge Circuit.....		10 00
Gillis Mills.....		2 00
Hohenwald Circuit.....	\$ 10 00	.....

	Subscribed.	Paid.
Linden Circuit .....	\$ 12 50	\$ 2 50
Napier Circuit.....		2 50
Williamsport Circuit.....		5 00
Total .....	\$ 22 50	\$ 59 00

## LEBANON DISTRICT.

Alexandria Circuit.....	\$ 86 50	\$ 12 50
Carthage Circuit.....	255 00	90 00
Chestnut Mound Circuit.....	64 50	10 50
Cookeville .....	307 50	41 00
Gainsboro Circuit.....	281 00	35 00
Gordonsville Circuit.....	385 50	68 50
Jacob's Hill Circuit.....	298 25	101 20
Lebanon .....		153 75
Livingston Mission.....	376 50	105 50
Algood .....	365 00	144 00
Smithville Circuit.....	210 00	30 00
Watertown Circuit.....	238 00	36 00
Total .....	\$2,867 75	\$ 827 95

## MURFREESBORO CIRCUIT.

Bon Air.....		\$ 7 50
Hickory Creek Circuit.....		10 00
Manchester .....		10 00
McMinnville .....		10 25
Murfreesboro .....		2 00
Smyrna Circuit.....	\$ 10 00	10 50
Summitville Mission.....		10 00
Tullahoma .....		5 00
Wartrace .....		11 50
Total .....	\$ 10 00	\$ 76 75

## NASHVILLE DISTRICT.

Nashville .....	\$112,071 50	\$22,819 14
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In the Nashville District the subscriptions were not taken by charges, and hence the sum total is given in bulk.

## SUMMARY BY DISTRICTS.

Clarksville .....		\$ 2,395 05
Columbia .....		63 40
Dickson .....		69 00
Fayetteville .....	\$ 11 00	205 50
Franklin .....	829 25	475 50
Gallatin .....	9,237 70	1,303 70
Lawrenceburg .....	22 50	59 00
Lebanon .....	2,867 75	827 95

Murfreesboro .....	\$ 10 00	\$ 76 75
Nashville .....	112,071 50	22,819 14
Miscellaneous .....		35 00

Grand total.....	\$125,049 70	\$28,329 99
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A. E. CLEMENT, *Commissioner*.**BOARD OF MISSIONS.****Report No. 1.**

The work of the Board for the year has been along usual lines with two deviations from recent years—to wit, the discontinuance of the Conference missionary evangelist and the institution of a circulating library for pastors.

The Board has endeavored the past year to supply where desired upon our missions some of our more experienced pastors, to hold meetings, but with poor success. As a Board we shall not try the plan for another year, leaving the planning for such to the presiding elders and pastors of the missions.

We trust that the library will prove eminently worth while and that the presiding elders will see that it is adequately circulated. Missionary pastors are the prerequisite of a forward missionary movement.

In honor of the centennial year we deem it proper to present a short survey of the history of missionary effort in our Conference. The beginning of this was in the fall of 1786, when Benjamin Ogden came into the Cumberland country; for Methodism as she worked among a pioneer people was essentially missionary, and it was only in the later evolution of society that our missionary work became distinctive.

As the old Cumberland Circuit was the first clearing hewed from the Western wilderness by the Methodist training, the rest of the Tennessee Conference is the result of missionary operations from that base. In 1807 the work was extended southward with the establishment of Duck River Circuit, the first church south of Duck River being built in 1808—Pisgah, in Maury County. By 1812 Elk, Dickson, Flint, Richland, Caney Fork, Stones River, and Lebanon were added. These, together with Red River, Goose Creek, and Nashville, define the extent of Methodism in Middle Tennessee one hundred years ago. The remainder of the Tennessee Conference is the fruit of missionary effort since that time. Nor do the bounds of the Tennessee Conference begin to limit our missionary conquest. Sparks from our anvil were thrown as far south as New Orleans and as far north as Chicago, kindling the fires of Methodism from the Lakes to the Gulf.

In 1820 began our organized missionary work, when our first society was formed and \$27 reported as collected for missionary purposes and the following resolution passed: "That during the present year the presiding elders and preachers in charge of circuits and stations do make collections for the support of those missionaries who may be employed for the present year." Supported by that resolution and the \$27, two missionaries were sent across the Tennessee River westward. Two years later our mission among the Indians was established. It grew so rapidly that in 1830 twelve missionaries and two interpreters were appointed and \$2,000 assessed for their maintenance, while the mission reported 1,028 members.

In 1831 two special missionaries were appointed to the colored people. However, most of the work for these people was done in connection with that for their masters, and it forms one of the brightest spots in our history. From the Conference of



1831 eight volunteer missionaries went out to plant Methodism in Arkansas and the Indian Territory, while a few years later four went forth to carry the banner of Christ and Methodism into the republic of Texas.

The year 1835 marks our first contribution to foreign missions, when Fountain E. Pitts set sail as the first Methodist missionary to South America and the second American Methodist missionary to any foreign nation.

Would we be inspired? Behold the missionary honor roll of our early history: Tobias Gibson, the Brainerd of the Southwest; Richmond Nolley, whose last will and testament was found written in the prints of his knees in the midst of a Louisiana swamp; Jesse Walker, who planted Methodism in both St. Louis and Chicago; Learner Blackman, James Axley, Elisha Bowman, James Gwyn, John Travis, Lewis Garrett, Thomas Nixon, John B. McFerrin, Fountain E. Pitts, and others, apostles from the old Cumberland Circuit to Louisiana, Mississippi, North Alabama, West Tennessee, Western Kentucky, Illinois, Indiana, Missouri, Arkansas, Indian Territory, Texas, South America, and the Indians and negroes at home.

These men have bequeathed to us a rich heritage. Our fathers did not make large contributions in money; but they did pay more than their tithe in blood, and in the shedding of their blood there has been large redemption. By it we must be redeemed from little things. Our glory of the past lays us under tribute for large things in the present and future. How are we discharging this obligation? Certainly not in a manner to call for self-applause. Taught to march in the lead, we are found to-day far toward the rear. In *per capita* contribution we stand twenty-fifth from the top and fourteenth from the bottom on a level with three among our sister Conferences, paying six cents less than the average. We cannot afford to keep this record. Let us be inspired by what others are doing. The Texas Conferences are striking for \$100,000 above assessments. The Virginia seeks the privilege of supporting our entire work in Korea, in addition to assessment. The South Carolina is paying \$55,000 per annum to missions. The South Georgia has long been an example of missionary zeal and liberality. The Tennessee, "the hub of Methodism," "the Old Jerusalem," must move forward. Our fathers forbade us to march anywhere in the rear of the foremost.

We suggest, therefore, that the first year of the second century of our Conference be signalized by a larger voluntary offering to foreign missions and request the presiding elders to bring the subject before their several districts and that we make this our settled policy, the first year of the new century marking the first year of a new era when we shall do larger things voluntarily than we have ever done for assessment's sake. We have passed through two periods in raising benevolences, the haphazard period and the assessments in full period. The time has come for us to enter a third, when we give voluntarily for the love of the cause more than assessment. Unto this end education is yet our greatest need. Our people must be alive with knowledge before we can expect them to burn with zeal. We recommend therefore that in all our charges diligent use be made of all the practical means for creating a missionary conscience.

1. Preach missionary sermons, fresh, vital.
2. Circulate missionary literature, the *Voice*, leaflets, and tracts.
3. Make the Sunday school a missionary society in truth whose business it is not to collect a few pennies but to create a conscience. Here is our best hope for the future. Superintendents and teachers must be selected with an eye to this.

4. Make the best use of Mission Study Classes. Organize them in women's societies, Leagues, laymen's committees, and wherever possible.

5. The Missionary Institute must not be neglected in any charge. As the Sunday school is the great hope for the future, the Institute is the great hope for the present. We cannot take the people to the centers; we must bring the centers to the people.

As to method for collecting funds we recommend that the Laymen's Missionary Committee be used everywhere possible. Valued both for educative and administrative worth, it is the best plan.

We suggest as our missionary policy for the coming year:

1. A contribution from every member.

2. Let it be voluntary.

3. Labor to make it larger than ever before.

4. In all we do have an eye to permanent development rather than momentary success.

The Board recommends the appointment of Rev. J. J. Stowe as Conference Missionary Secretary.

T. A. KERLEY, *President*;

W. B. TAYLOR, *Secretary*.

### Report No. 3.

After conference with the presiding elders and careful consideration by the Board, we recommend the formation of the following missions:

<i>Clarksville District.</i>		Hohenwald .....	\$300 00
Barren Plains .....	\$100 00	Linden .....	100 00
Palmyra .....	200 00	Loretta .....	200 00
<i>Dickson District.</i>		Waynesboro .....	200 00
Bascom .....	200 00	<i>Lebanon District.</i>	
Bellsburg .....	200 00	Byrdstown .....	200 00
Bold Springs .....	200 00	Cainsville .....	100 00
Goodrich .....	275 00	Celina .....	250 00
Liberty .....	150 00	Monterey and Crawford .....	175 00
Stewart .....	175 00	Livingston .....	225 00
<i>Fayetteville District.</i>		Rome .....	250 00
Altamont .....	250 00	<i>Murfreesboro District.</i>	
Decherd and Estill Springs .....	250 00	Bon Air .....	200 00
Lincoln .....	200 00	Caney Fork .....	300 00
<i>Franklin District.</i>		McMinnville .....	250 00
Almaville .....	250 00	Sparta .....	100 00
Fernvale .....	200 00	Summitville .....	50 00
Theta .....	200 00	Woodbury .....	100 00
<i>Gallatin District.</i>		<i>Nashville District.</i>	
McKendree .....	150 00	Belmont .....	400 00
Oakwood .....	120 00	Blakemore .....	400 00
<i>Lawrenceburg District.</i>		Buchanan Street .....	500 00
Clifton .....	200 00	Fillmore .....	200 00
Flatwoods .....	200 00	Sixty-First Avenue .....	100 00
Gillis Mills .....	50 00	Winn's Chapel .....	200 00

T. A. KERLEY, *President*;

W. B. TAYLOR, *Secretary*.

COLLINS DENNY.

The missions above named are approved.

**Report No. 4.**

Having examined the financial plan set forth in "A Financial Method for Methodists," we find that it is in accord with the requirements of our Discipline, is indorsed by the Secretaries of our great connectional interests, and has proved effective wherever it has been faithfully employed. It is manifest that a uniform financial system, suited alike to both city and country, would be of great advantage in carrying on the work of our Church at home and abroad. We therefore recommend to all our preachers in charge, official boards, and missionary committees the use of this plan throughout the Tennessee Conference.

Whereas those having charge of the missionary activities of our Church have decided to hold a General Missionary Conference at the Southern Assembly Grounds, Waynesville, N. C., June 26-29, 1913, and remembering the missionary impulse given to our Church by a similar conference held at New Orleans in 1901, the influence and power of which still abide, we heartily approve the holding of this missionary conference at the time and place indicated.

And whereas it is desired that our laymen should have a large and recognized part in the plan and conduct of the conference, we hereby nominate the following laymen to be delegates from the Tennessee Conference to the General Missionary Conference of the Methodist Episcopal Church, South, to be held at Waynesville, N. C., June 26-29, 1913:

*Clarksville District.*—W. A. Chambers, Otto Dowlen.

*Columbia District.*—F. M. Massey, J. P. Graham.

*Dickson District.*—W. H. Wiseman, Dr. Carnell.

*Franklin District.*—F. P. Brumbaugh, William Hughes.

*Fayetteville District.*—R. K. Morgan, D. B. Clayton.

*Gallatin District.*—C. E. Hawkins, J. Taylor Stratton.

*Lawrenceburg District.*—A. M. Patterson, W. J. Howard.

*Lebanon District.*—J. E. Edgerton, Alfred Allgood.

*Murfreesboro District.*—W. R. Webb, Jr., J. D. Richardson, Jr.

*Nashville District.*—Arthur B. Ransom, Henry Leech.

**Report No. 5.****YOUNG PEOPLE'S WORK.**

No work is more important than that involving the young life of every community. If this young life is to mean the most in the onward march of the kingdom, it must not only be saved; it must be trained. We rejoice at the progress made thus far through the efforts of the Summer Conference for Christian Workers, and are most heartily in favor of a continuance of this great work. Hence we call upon every pastor in the Tennessee Conference to make an earnest effort to have at least one representative from his charge attend the Conference to be held this year at the time and place to be announced later. To neglect this opportunity to add more trained leaders to our corps of workers is to pursue a policy that is suicidal.

T. A. KERLEY, *President*;

W. B. TAYLOR, *Secretary*.

**ROZZELL FUND.**

The Trustees of the Rozzell Fund beg leave to present the following report:  
October 17, 1911. Note of Board of Missions as per report.....\$4,000 00

March 19, 1912. Collected on note of J. L. Parkes.....\$ 900 00  
 July 8, 1912. Collected on note of J. L. Parkes..... 860 60

Amount in hand.....\$5,760 60

Invested in three notes of the Board of Missions of the Methodist Episcopal Church, South, payable on demand.

Interest on \$4,000 one year to October 17, 1912, at six per cent.....\$240 00

Interest on \$900, March 19, 1912, to October 17, 1912, at five per cent.. 26 26

Interest on \$860.60, July 8, 1912, to October 17, 1912, at five per cent. 12 07—\$278 32

Check inclosed to order W. B. Taylor, Treasurer.....\$278 32

Respectfully submitted.

J. D. HAMILTON, *Chairman*;

W. C. DIBRELL,

J. B. MURREY.

### JOINT BOARD OF FINANCE.

#### Report No. 1.

The Board of Trust for Superannuated Preachers, Widows, and Orphans has submitted to us their annual report of all funds in its hands, which report we submit herewith: .

The corpus of the funds remain as last year, \$15,750, and the income is the same, \$841.26. We think the fund is well invested and properly managed, and we have no recommendation to make as to its future management.

Since the last session of this Conference Judge Horace E. Palmer, who was a member of said Board, has died, and we recommend the election of Walter Keith as his successor. If he is elected, the Board will be composed of the following members: J. H. Fall, P. D. Maddin, G. M. Neely, Walter Keith, Byrd Murray.

Respectfully submitted.

R. P. McCLAIN, *Chairman*;

J. TAYLOR STRATTON, *Secretary*.

#### REPORT OF BOARD OF TRUST FOR FUND FOR SUPERANNUATED PREACHERS.

Your Board of Trust for this fund is composed of J. H. Fall, Byrd Murray, and P. D. Maddin, of Nashville, Tenn. Judge Horace Palmer, our former President, has died since the last meeting and his place has not yet been filled. The Secretary and Treasurer is P. D. Maddin.

#### *Financial Report.*

*Corpus.*—The corpus of the trust estate consists of the same property as was reported at the Conference of 1911, and is as follows—to wit:

86 shares of Nashville & Decatur Railroad stock, \$25 each....	\$ 2,150 00
2 McGavock & Mt. Vernon Street Railroad bonds of \$1,000 each, bearing 6% interest and Nos. 7 and 24.....	2,000 00
2 Nashville Street Railway bonds of \$1,000 each, bearing 5% interest, Nos. 156 and 390.....	2,000 00
8 Birmingham Railway and Electric bonds of \$1,000 each, bearing 5% interest, being Nos. 137, 689, 741, 742, 752, 756, 757, 786 .....	8,000 00
10 Nashville Title Company bonds, \$100 each, bearing 6% interest .....	1,000 00
6 Buffalo Iron Company bonds, \$100 each, bearing 5% interest.	600 00

Total face value.....\$15,750 00



*Condition of the Trust Fund.*—All the assets of the trust are good and are paying their regular dividends or paying interest on the bonds except the six Buffalo Iron Company bonds of \$100 each. The Buffalo property is owned by the Bon Air Coal & Iron Company, and the bonds have been assumed by that company. These bonds are a first mortgage upon the iron properties of the Buffalo Iron Company and are expected ultimately to be good; but the company went into the hands of a receiver in July, 1910, and in March, 1911, the receiver declined to pay any further interest coupons. Consequently the coupons for April, 1911, being six coupons of \$2.50 each, those of October, 1911, and April, 1912, of like amounts are still unpaid and are on hand. These bonds can be sold at approximately seventy-five cents on the dollar; but we do not advise selling them, as we believe they will ultimately be paid with interest in full, and we advise that they be retained until they are collected. We, however, suggest that the Board be given authority in our discretion, if the bonds improve in value to a fair price, to sell them and reinvest the proceeds in other interest-bearing securities.

*Income.*—All the income which had been received up to the 9th of October, 1911, was paid over to the Joint Board of Finance of the Tennessee Conference—to wit, \$841.26. Since that time the following sums have been collected:

1912.		
Jan.	Nashville & Decatur Railroad stock.....	\$ 80 63
July.	Nashville & Decatur Railroad stock.....	80 63
Oct.	McGavock & Mt. Vernon Horse Railroad Company, coupons due	
	January and July, 1912, 6% interest on two bonds.....	120 00
	Nashville Street Railway, coupons due January and July, 1912, on	
	two bonds of \$1,000 each at 5%.....	100 00
	Birmingham Railway & Electric bonds, coupons due January and	
	July, 1912, being 5% interest on eight bonds of \$1,000 each.....	400 00
	Nashville Title Company, coupons due December, 1911, and June,	
	1912, being 6% interest on ten bonds of \$100 each.....	60 00
	Buffalo Iron bonds, interest not paid.....	
	Total income collected.....	\$841 26

Inclosed herewith find my check as Treasurer of the Fund drawn on the Fourth and First National Bank of Nashville, Tenn., for said sum, \$841.26.

Your Board recommends that ten per cent of the annual income be retained each year and reinvested to protect the fund against possible loss and depreciation. We recommend for the vacancies on the Board Mr. G. M. Neely and Walter Keith, and ask the Conference to elect them to membership upon this Board.

Respectfully submitted.

P. D. MADDIN,  
J. H. FALL,  
BYRD MURRAY.

#### Report No. 2.

What amount is necessary for the support of superannuated preachers, and the widows and orphans of deceased preachers? \$8,500.

What has been collected and from what source, and how has it been applied?  
Answer:

From preachers in charge.....	\$7,908 74
From P. D. Maddin, Trustee Superannuate Fund.....	841 26
From J. R. Stewart, Agent Endowment Fund.....	243 75
From Colvin Fund.....	26 00



From Smith & Lamar, Agents.....	\$ 357 00
From interest on bank account.....	14 52
From balance last year.....	13 85

Total .....\$9,405 12

Applied as follows:

Atkins, E. C. ....	\$ 60 00	Johnson, Mrs. B. H. ....	\$ 200 00
Amis, Mrs. L. R. ....	165 00	Jordan, Rev. J. M. ....	200 00
Berry, Mrs. U. N. M. ....	150 00	Kennedy, Rev. H. S. ....	200 00
Blanton, Rev. J. O. ....	85 00	Klyce, Rev. W. H. ....	150 00
Bolton, Mrs. J. G. ....	170 00	Leath, Mrs. W. A. ....	175 00
Bouldin, Mrs. Wood. ....	190 00	Lusby, Mrs. W. A. ....	85 00
Bridges, Mrs. J. A. ....	180 00	Matthews, Mrs. John. ....	140 00
Byrom, Mrs. G. S. ....	150 00	McFerrin, Mrs. J. A. ....	125 00
Baker, Mrs. T. J. ....	175 00	McPeak, Rev. G. B. ....	195 00
Bransford, Rev. S. W. ....	190 00	Molloy, Rev. J. G. ....	220 00
Charles, Rev. M. W. ....	150 00	Moore, Mrs. Z. W. ....	110 00
Cherry, Mrs. W. D. ....	25 00	Matthews, Rev. A. C. (children). ....	50 00
Cherry, Rev. S. M. ....	150 00	Nichols, Rev. J. H. ....	225 00
Comer, Mrs. J. J. ....	100 00	Petway, Mrs. F. S. ....	50 00
Cotton, Mrs. W. H. ....	70 00	Pitts, Mrs. J. J. ....	50 00
Crump, daughter of Rev. R. J. ....	60 00	Plummer, Mrs. J. R. ....	25 00
Cullom, Rev. J. W. ....	30 00	Randall, Miss M. E. (Ed R., Tr.) ....	125 00
Darnell, Rev. T. L. ....	100 00	Ransom, Mrs. R. P. ....	70 00
Duncan, Rev. J. T. ....	125 00	Reagin, Rev. J. R. ....	115 00
Dye, Rev. W. T. ....	245 00	Reagan, Rev. R. A. ....	50 00
Dinwiddie, Rev. A. G. ....	175 00	Rice, Mrs. J. G. ....	150 00
Ezell, Rev. A. M. ....	185 00	Rooker, Rev. J. W. ....	140 00
Fagan, Mrs. R. L. ....	140 00	Roland, Mrs. W. T. ....	130 00
Fain, Rev. S. L. ....	200 00	Ray, Rev. J. H. ....	100 00
Ferrell, Mrs. B. G. ....	30 00	Sanders, Rev. G. M. ....	100 00
Ford, Rev. M. N. ....	50 00	Sawrie, Mrs. W. D. F. ....	30 00
Graves, Mrs. W. W. ....	150 00	Travis, Rev. R. E. ....	75 00
Guinn, Rev. G. D. ....	180 00	Thompson, Mrs. D. S. ....	160 00
Haggard, Mrs. B. S. ....	175 00	Vaden, Mrs. J. M. ....	150 00
Harris, Rev. J. R. ....	160 00	Williams, Mrs. J. R. ....	135 00
Hart, Rev. W. T. ....	135 00	Woodward, Rev. T. H. ....	150 00
Heriges, Mrs. C. E. ....	140 00	Stewart, Rev. J. R., Agent Su-	
Ivy, Rev. H. J. ....	125 00	perannuate Fund .....	920 00
Jones, Mrs. R. R. ....	50 00		
Jackson, Rev. Green P. ....	75 00		

Respectfully submitted.

Total appropriated .....\$9,340 00

R. P. McCLAIN, *Chairman*;

J. TAYLOR STRATTON, *Secretary*.

**Report No. 3.**

There is a vacancy in our Board caused by the death of Robert Steel, of the Dickson District. We recommend the election of W. T. Rogers as his successor.

Respectfully submitted.

R. P. McCLAIN, *Chairman*;

J. TAYLOR STRATTON, *Secretary*.

## REPORT OF TREASURER OF THE JOINT BOARD OF FINANCE.

The following amounts have been received:

	Bishops.	Conference Claimants.	Minutes. on Assessments.	Per Cent Paid
Clarksville District.....	\$ 307 02	\$ 829 24	\$ 39 36	90.64
Columbia District.....	328 00	869 00	41 55	95.49
Dickson District.....	195 85	536 09	24 00	93.32
Fayetteville District.....	284 67	716 66	38 50	86.65
Franklin District.....	277 00	757 00	36 00	98.70
Gallatin District.....	196 00	532 00	27 00	98.69
Lawrenceburg District.....	147 00	386 25	20 50	79.67
Lebanon District.....	181 05	492 50	24 00	89.17
Murfreesboro District.....	285 14	749 99	37 00	89.34
Nashville District.....	745 00	2,040 01	96 25	100
Total .....	\$2,946 73	\$7,908 74	\$384 16	

For Conference claimants, also received from:

P. D. Maddin, Trustee Superannuate Fund.....	\$ 841 26
J. R. Stewart, Agent Endowment Fund.....	243 75
Colvin Fund.....	26 00
Smith & Lamar, Agents.....	357 00
Balance last year.....	13 85
Interest on bank account.....	14 52

Total .....	\$1,496 38
Total received from preachers in charge.....	7,908 74

Total received for Conference claimants..... 9,405 12

A. B. RANSOM, *Treasurer.*

## MEMOIRS.

THOMAS JEFFERSON BAKER.—We have gathered together in this memorial service to place upon the caskets of the memory of our departed brethren these tokens of esteem bedewed with our tears of sorrow and fragrant with the aroma of our love. The subject of this memoir, Rev. Thomas Jefferson Baker, was the son of William and Martha Baker, and was born in Giles County on July 15, 1870. He was converted and joined the Church in 1889. He was admitted on trial into the Tennessee Conference in October, 1894, in Franklin, Tenn. In 1896 he was happily married to Miss Fannie Lou Black at Smithville, Tenn., who, with three children, sadly survives him. He died in the Lord on November 4, 1911, and was buried from our West End Church by his brethren. His mortality

rests in the sacred soil of beautiful Mt. Olivet, while his saintly spirit rests in the bosom of his God. Like many another great man—great in goodness if nothing else—Brother Baker was born upon the “depressed plane of poverty.” He was early left an orphan. With a clear call to the ministry and a conscious lack and need of preparation for the delicate and difficult work, he hesitated. Just here some true friends came to his aid—Professor Bostick and Brother Jake Orr, of Mt. Pleasant, and others who became benefactors to him. The investments which they made in Brother Baker will yield dividends throughout eternity. At the age of twenty-five young Baker entered school at Mt. Pleasant and began in the primary class. His advancement was phenomenal. At the end of the first

year he was ready for the preparatory department, and at the end of the third year he contested, with nine other young men, for the medal in oratory. Brother Baker won it—and when it was awarded him the great audience went wild with applause and enthusiasm. When he received it, he slowly rose and, advancing to the edge of the platform, softly said: "Ladies and gentlemen, I lay this medal at the feet of the good people of Mt. Pleasant, for they have won it." And thus their cheers were turned to tears. This same sense of appreciation continued with him throughout his life. The



beatitude of meekness was the crown of his Christian manhood. He was as gentle as a woman, as guileless as a child, as brave as Julius Cæsar. He loved the truth. He despised hypocrisy. He was the incarnation of honor. Nobody ever knew Brother Baker to do a little thing. He was not a place seeker amongst his brethren. He underestimated himself, always saying that he did not deserve as good as he got. If ever a man was self-made, Brother Baker was the man. He carved, or rather created, his own destiny, for he had nothing out of which to carve. His was a strong personality. He had a vein of humor, clean and chaste, running

through both his conversation and preaching that made him always interesting. He was a good preacher. You could not call him an orator, for he made no efforts at pulpit display, and yet his earnestness made him eloquent at times. His thinking was clear and lofty, his theology sound, his sermons scriptural. He was evangelistic in spirit and preaching. Many were converted under his ministry. Brother Baker was a close student, he had a good library and used it. He was a faithful pastor, popular with all classes. He never served a charge and went away that he could not have returned. He served Smithville two years, Cookeville three years, Alexandria one year, Hermitage four years, Spring Hill two years, West Nashville one year; here his health failed him and he went away for a year. Returning, he was appointed to Dickson Station, where he served three years, but had to give up again among a people who were devoted to him. I close with a brief reference to his home life, which was most beautiful. Here he was both priest and prince, gentle but firm with his children, true and devoted to her who was wife and mother. His only regret at dying was leaving his family. The devotion between his daughter Mary and himself has always been beautiful. He bore his sickness with fortitude and patience. He met death bravely and peacefully. We miss him, but we cherish his name in our memories. He has been transferred to that great Conference of Methodist immortals. W. T. HAGGARD.

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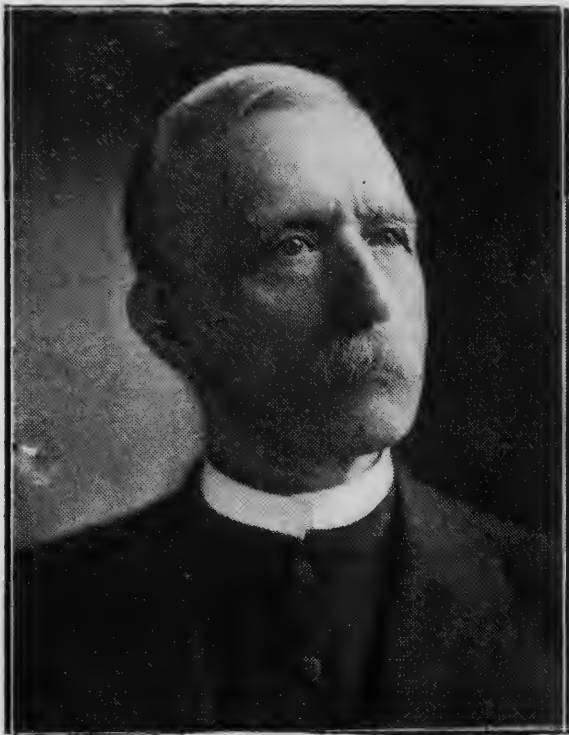
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Charities for twelve years, having been first appointed by Governor Peter Turney and reappointed by other governors, and his last term did not expire until November, 1911. He held every office of the Board from President down, but held none at the time of his death. In 1898 he was elected Vice President of the American Humane Society, but after one year's service retired. He was ten years on circuits and one year Agent for the Tennessee Conference Ministerial Educational Aid Society. He was nineteen years on stations and eighteen years a presiding elder, including four years on the Nashville District. He was made a Master Mason in Sparta Lodge on May 7, 1860; later a Royal Arch Mason in

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He had the courage of his convictions, and always had convictions touching the current questions of the day, as every sane and honest man ought to have. His sense of humor was keen, often quaint, and this sometimes caused him to be misunderstood, occasionally to be misjudged, by those who did not know him intimately. But what positive character has not been threatened now and then by treacherous Charybdis on one hand or dreaded Scylla on the other? His domestic life was unclouded save by the early death of his two dear boys. Marrying in early life the woman of his loving choice, he had her genial companionship for fifty long years, while in health and vigor, and her unremitting care and love, with that of his two precious daughters, through his last long illness to the closing hours of life. But that which most impressed the writer of this article was his personal trust in God. It was clear, strong, restful, satisfactory, undisturbed by pleasure or pain, life or death. In all the history of departing men and women whom I have known I do not now recall any stronger expressions of calm repose in God, for life or death, than those which James A. Orman made to me while we were alone in his dying chamber and he lay as weak, physically, as a little child at the opening gates of eternity.

R. K. BROWN.

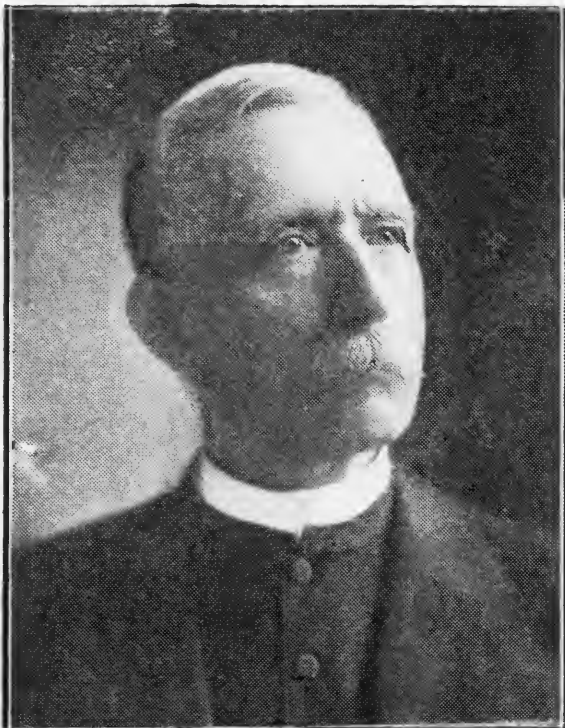
JOHN GILLIAD GIBSON, son of Rev. Thomas and Fetna Ann Gibson, was born in Giles County, Tenn., on July 17, 1838. He was married to Miss Sarah Kennedy on August 30, 1853. Of their nine children, two survive—Mrs. Bettie Davis, of West Point, Tenn., and Felix Gibson. Brother Gibson served as a brave soldier in the Confederate Army, after which, on December 16, 1867, he was converted and joined the Methodist Episcopal Church, South, and in November, 1871, was admitted on trial into the North Alabama Conference at Florence, Ala. In this Conference he served the following charges: Lutzville Circuit, three years; Cypress Circuit, one year; Lexington Circuit, three years; the latter charge had eighteen appointments. In 1878 he was transferred to the Tennessee Conference, serving the following charges: Oakland Circuit, two years; Lowryville Circuit, two years; Savannah Circuit, one year; Wayland Springs Circuit, two years. He was made a superannuate in 1896, in

which relation he remained to the end. He was a good soldier of Jesus Christ. He knew how to reach the unsaved and bring them to Christ, and did it, adding large numbers to the Church. He stood faithfully in the ranks, knowing nothing of large salaries, going quietly to whatever appointment he was assigned "filled with the spirit" and an intense love for men; always coming to Conference with "a good report." His insight into human nature and familiarity with the Word of God and capability of applying it to the needs of the human heart, made his preaching attractive; so that when compelled through feebleness to sit while preaching, his services were still largely attended. The hearer never went away hungry after listening to this man of God. His evangelistic labors often overtaxed his strength when in his prime. A great joy of his later years was meeting with those whom he had led from sin to Christ and encouraged in the way of holiness. He was a man of strong convictions, but not an extremist. He was loved by the younger preachers, in whom he was greatly interested, and who often came about him and listened to his fatherly admonitions and his experiences as a Methodist preacher. His daily life exhibited a "life hid with Christ in God." He had a deep Christian experience of his own. He could say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.) He often spoke in our Conference love feasts. He continued attending our Conference sessions to the last. At our last session he seemed impressed that he might not attend another. His peaceful passing occurred at the home of his daughter, Mrs. Bettie Davis, on February 5, 1912, in his seventy-fifth year. Life's labors over, he sleeps well. "To him that soweth righteousness shall be a sure reward." Brother Gibson has no doubt entered on the rewards of a happy eternity.

T. L. MOODY.

JAMES M. VADEN, son of Mark Wilson and Mattie Vaden, was born on June 19, 1869, in Williamson County, Tenn. He was converted and joined the Methodist Episcopal Church, South, in August, 1885. He was married to Miss Mattie Hinson, daughter of Rev. T. H. Hinson, of the Tennessee Conference, on November 7, 1906. He died on February 9, 1912,

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Charities for twelve years, having been first appointed by Governor Peter Turney and reappointed by other governors, and his last term did not expire until November, 1911. He held every office of the Board from President down, but held none at the time of his death. In 1898 he was elected Vice President of the American Humane Society, but after one year's service retired. He was ten years on circuits and one year Agent for the Tennessee Conference Ministerial Educational Aid Society. He was nineteen years on stations and eighteen years a presiding elder, including four years on the Nashville District. He was made a Master Mason in Sparta Lodge on May 7, 1860; later a Royal Arch Mason in

Chapel Hill Chapter, and a Knight Templar in De Molay Commandery at Columbia, Tenn. He died in his beautiful little home on the Hillsboro Pike, near Nashville, on November 28, 1911, at seventy-six years of age, fifty-three of which he was an itinerant preacher in the Tennessee Conference. His original mental endowments were strong, and gave early promise of large development. For several reasons he was deprived in early youth of the privilege of an extensive literary training; but with the wise assistance of his mother, by the time he reached young manhood he had laid a foundation for the active and useful life he afterwards led. The summary of his attainments given in the first part of this paper is good evidence of this fact. He had a legal turn of mind—was a born statesman. His advice was often sought and safely relied on in matters both civil and ecclesiastical. Although he read both law and medicine, he never practiced either. For eighteen years he was a presiding elder, aiming in his administration at the good both of the Church and of the preacher who was in his charge. He often wisely kept to himself why he did certain things and suggested certain appointments, and was sometimes criticized by the very persons whose interests he was thus jealously guarding. But to his trusted friends he was as open as daylight. As a preacher he was not classed as an orator, as that term is usually applied. His sermons were well prepared and of that logical, argumentative style that produces conviction independent of the helps of rhetoric and the gloss of delivery. His doctrinal views were orthodox in the best sense, and that fact in the life of a preacher means much to the Church of God in these days of boastful "modernism" under its many guises. In theology he was Arminian; in faith and polity, a Methodist. He read sound books and followed in the footsteps of those old preachers who gave to Methodism its virility and success in days gone by. He did not nibble at the foundations of the Christian faith. He did not shock the religious sensibilities of those good old people who take the Bible to be the revealed will of the Father, and who believe in the divinity of Jesus Christ, the Son of Mary and the Son of God, by discounting the one or the other. Withal he was a genial companion, not morose and gloomy, a trustworthy gentleman.



He had the courage of his convictions, and always had convictions touching the current questions of the day, as every sane and honest man ought to have. His sense of humor was keen, often quaint, and this sometimes caused him to be misunderstood, occasionally to be misjudged, by those who did not know him intimately. But what positive character has not been threatened now and then by treacherous Charybdis on one hand or dreaded Scylla on the other? His domestic life was unclouded save by the early death of his two dear boys. Marrying in early life the woman of his loving choice, he had her genial companionship for fifty long years, while in health and vigor, and her unremitting care and love, with that of his two precious daughters, through his last long illness to the closing hours of life. But that which most impressed the writer of this article was his personal trust in God. It was clear, strong, restful, satisfactory, undisturbed by pleasure or pain, life or death. In all the history of departing men and women whom I have known I do not now recall any stronger expressions of calm repose in God, for life or death, than those which James A. Orman made to me while we were alone in his dying chamber and he lay as weak, physically, as a little child at the opening gates of eternity.

R. K. BROWN.

JOHN GILLIAD GIBSON, son of Rev. Thomas and Fetna Ann Gibson, was born in Giles County, Tenn., on July 17, 1838. He was married to Miss Sarah Kennedy on August 30, 1853. Of their nine children, two survive—Mrs. Bettie Davis, of West Point, Tenn., and Felix Gibson. Brother Gibson served as a brave soldier in the Confederate Army, after which, on December 16, 1867, he was converted and joined the Methodist Episcopal Church, South, and in November, 1871, was admitted on trial into the North Alabama Conference at Florence, Ala. In this Conference he served the following charges: Lutzville Circuit, three years; Cypress Circuit, one year; Lexington Circuit, three years; the latter charge had eighteen appointments. In 1878 he was transferred to the Tennessee Conference, serving the following charges: Oakland Circuit, two years; Lowryville Circuit, two years; Savannah Circuit, one year; Wayland Springs Circuit, two years. He was made a superannuate in 1896, in

which relation he remained to the end. He was a good soldier of Jesus Christ. He knew how to reach the unsaved and bring them to Christ, and did it, adding large numbers to the Church. He stood faithfully in the ranks, knowing nothing of large salaries, going quietly to whatever appointment he was assigned "filled with the spirit" and an intense love for men; always coming to Conference with "a good report." His insight into human nature and familiarity with the Word of God and capability of applying it to the needs of the human heart, made his preaching attractive; so that when compelled through feebleness to sit while preaching, his services were still largely attended. The hearer never went away hungry after listening to this man of God. His evangelistic labors often overtaxed his strength when in his prime. A great joy of his later years was meeting with those whom he had led from sin to Christ and encouraged in the way of holiness. He was a man of strong convictions, but not an extremist. He was loved by the younger preachers, in whom he was greatly interested, and who often came about him and listened to his fatherly admonitions and his experiences as a Methodist preacher. His daily life exhibited a "life hid with Christ in God." He had a deep Christian experience of his own. He could say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.) He often spoke in our Conference love feasts. He continued attending our Conference sessions to the last. At our last session he seemed impressed that he might not attend another. His peaceful passing occurred at the home of his daughter, Mrs. Bettie Davis, on February 5, 1912, in his seventy-fifth year. Life's labors over, he sleeps well. "To him that soweth righteousness shall be a sure reward." Brother Gibson has no doubt entered on the rewards of a happy eternity.

T. L. MOODY.

JAMES M. VADEN, son of Mark Wilson and Mattie Vaden, was born on June 19, 1869, in Williamson County, Tenn. He was converted and joined the Methodist Episcopal Church, South, in August, 1885. He was married to Miss Mattie Hinson, daughter of Rev. T. H. Hinson, of the Tennessee Conference, on November 7, 1906. He died on February 9, 1912,

at his home in Lynnville, Tenn. The funeral service was conducted at the Methodist church in Lynnville on February 10, and a memorial service was held at the Methodist church in Franklin, Tenn., on February 11, 1912. Revs. W. B. Lowry, B. T. Lannom, R. J. Craig, W. V. Jarratt, W. B. Taylor, and the writer were present and took part in these services. He was buried in the Franklin Cemetery. Brother Vaden was ordained a local deacon by Bishop Granbery at Nashville in 1896, and ordained elder by Bishop Galloway in October, 1900, at McMinnville, Tenn. He was admitted on trial into the Tennessee Conference in October, 1899, at Columbia, Tenn. He served the following charges: Smithville Circuit, 1899-1902; Mt. Olivet, 1902-03; Gordonsville, 1903-06; Tracy City, 1906-07; Lynnville, 1907-11. His health having failed, he took a superannuate relation at the Conference held at Columbia in October, 1911. Brother Vaden served several years as Assistant Statistical Secretary of the Tennessee Annual Conference under Rev. W. V. Jarratt, and on nomination of Rev. George L. Beale, Secretary, he was elected Statistical Secretary in October, 1905, and held this position at the time of his death. At the General Conference of 1910 he was appointed with others on a special committee to revise all blanks for reports, and rendered valuable service on this committee. He had previously prepared a memorial to the General Conference suggesting changes in our blank forms for reports, and this was adopted by the Columbia District Conference and sent by it to the General Conference. It was this memorial with others that resulted in the appointment of the special committee just referred to. In all official positions held by Brother Vaden he was faithful and efficient. As Statistical Secretary he was painstaking and revealed decided ability for such work. He was gratified when his suggestions to the General Conference were adopted by the committee of which he was a member, and by these and other changes the blanks have been very much improved. It was his custom to keep on file all the pastors' reports made to the Annual Conference, and when any question was raised as to the correctness of his work he would soon determine whose fault it was. He told me that only twice did he make the mistakes, and in these cases he was prompt

to acknowledge the fact. The Conference owes Brother Vaden a debt of gratitude for his painstaking work as Statistical Secretary. In his pastoral relations he was gentle, wise, and efficient. He was faithful in this work, and results testify to his fitness for the position. He was a lover of peace, and by his wisdom and kindness he was a promoter of peace in his field of labor. He healed more than one breach where he worked. He built two churches, one at Gordonsville and the other near Lynnville. His business ability was revealed in his management of these enterprises, for when the day of



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the Ground Academy, under Wall and Mooney, and in Vanderbilt University. He was a lover of good books and read them with interest and profit. He knew what the older books had to say on theology, and he took a lively interest in what the modern books contained. He kept an open mind for truth and gave it a hearty welcome wherever found. It was his desire and he made an effort to know what men are thinking and saying to-day. He felt that this was necessary for him that he might do his best work. He was wisely and conservatively progressive in his reading and thinking. He had convictions, but was never offensively dogmatic. He was generous in his attitude toward both conservatives and progressives. It gave him no little pain when he heard dogmatic and unkind flings, especially when these came from men of position. He believed that the last word had not been spoken concerning theology, the Bible, and Christianity, and he also believed that some things would be better said when men obtained better views on these subjects. The influence of Brother Vaden in the communities where he lived and worked was good, above the average. This was felt beyond the circle of his own Church. Members of other Churches and people of no Church loved and respected him. His life was a sermon, a good sermon, and he preached it every day. It was no uncommon thing for people of other Churches and of no Church to ask for his return to the Church and community for another year, and this because they loved him. All this is true not only because of the work he was doing and because it was well done, but, in addition to these, because he was a true friend. He showed himself friendly, and on this account he made friends. His friendship was of the best type and highly appreciated. He and his friends came close together and entered without reserve into some of the more sacred things of life. The close friends of Brother Vaden have sustained a great loss in his death. His life revealed itself nowhere to better advantage than in his home. I have seen much of his home life. It was simple and unpretentious. He loved home and his loved ones, and he gave expression to the same in the many little things of life that mean so much. He was patient, kind, and gentle. In it all he maintained a high standard of life. His home life was

beautiful. His love for and appreciation of home and home life were revealed in homes other than his own. He loved life—loved it so much that its disappointments and sufferings did not make him love it less. He wanted to live, for he had much to live for. He made a faithful and brave effort to live. All of this was healthy and right. Why should he not want to live for wife, son, parents, and other loved ones and to prosecute his work? He expressed regret that so little time had been given for all these things. I am persuaded that there are more loath to give up life than there are of the other kind, and this attitude reveals no lack of readiness to die or faith in the future, but is a proper appreciation of the meaning of life here. In the sense of being prepared, he was ready to go when the summons came, but he desired to continue here for a while longer. There was in him no fear for the future, but strong love for the present. Brother Vaden left as a legacy to his friends a noble life faithfully lived, a true wife, a bright little son, and other loved ones. These especially are bequeathed to the ministry. Let us give them a large place in our plans and sympathy. When the time came, he heard the voice of his Lord saying: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

T. A. KERLEY.

JOHN A. McFERRIN.—On March 2, 1912, Rev. John A. McFerrin left his home on Greenwood Avenue, East Nashville, for his home in heaven. He was the son of Rev. John B. and Myra P. McFerrin, and was born in Nashville on March 26, 1848. When about seventeen years of age he was converted and united with the Methodist Church, in the communion of which for forty years he lived faithful, wrought well, died in triumph, and was buried from her altar. He was educated at Emory and Henry College. Just the time that he was licensed to preach I have no means of knowing, but in 1870 we find him as junior preacher on the Cainesville Circuit, with Rev. W. D. Cherry as preacher in charge. In October, 1871, he was admitted on trial in the Tennessee Conference. This year he was married to Miss Martha Abston. From this marriage there were six children, all of whom were with him at the last except Mrs.

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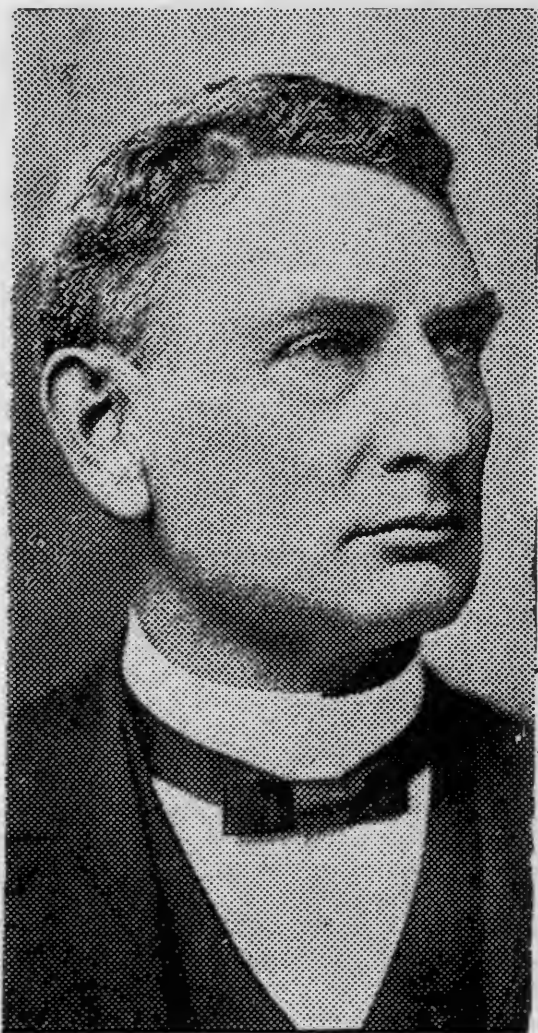
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While serving this district he was stricken with paralysis and for a time it was thought he would not rally, but he did to some extent and was permitted to finish out his four years of service. At his request he was then granted the superannuate relation. Brother McFerrin belonged to and was a part of the Methodism of this country, and his work was so closely interwoven in its history that it would be a very imperfect history that did not have to do with the McFerrin family. From the "History of Methodism" we glean the following facts: The McFerrins emigrated from Ireland to America about 1750. The great-grandfather of Brother McFerrin at an early age entered the Army of the American Revolution. He was one of that noble band who interfered with the purpose of the British to invade the Carolinas in the decisive battle of King's Mountain. This same McFerrin followed the lead of Washington and Green against the British, and later had a taste of Indian warfare. After the war he married and settled in the Holston River country. It was here that the grandfather of J. A. McFerrin was born, reared, and married. About this time the tide of emigration was westward, and James McFerrin caught the prevailing impulse and prepared to go to Middle Tennessee, having heard of its rich lands and abundant forests abounding in game. So, crossing the Cumberland Mountains, he reached and settled in the Stones River country. It was here not far from Salem Church at a camp meeting that he was converted and united with the Methodist Church, the family to this time having been Presbyterians, and here begins the connection of the McFerrins with the history of Methodism. It was here that Dr. John B. McFerrin was born. In 1825 he was admitted on trial in the Tennessee Conference at its session at Shelbyville, Tenn. That year the name McFerrin appeared on this Conference roll, and this year (1912) will be the first year since that the name will not appear. May God raise another like him! It was of such stock that Brother McFerrin was born, and from such a home and under such influence was he reared as made it possible for God to use him for his glory. Some one has said that the finest fruit earth holds up to its Maker is a man. John A. McFerrin was a man. When a great crisis was on,



you did not have to guess where he was; but look on the firing line, in the thickest of the fight, and you would find him standing for the right and doing his utmost to overcome the wrong. He loved the true and noble in man, but despised the little and untrue. His friends could always depend on him, but those who opposed him found a foeman worthy of their steel. He inherited the purpose to guard well the doctrines of his Church. He might seem to be oblivious of all about him, but attack his Church or its doctrines and you would at once arouse him to its defense. What he understood to be the doctrines of his Church were as dear to him as his own life. He had a religious experience that grew as the years passed by, and those who knew him best saw him ripening for the Master's use. The last years of his life were spent in Gallatin, during two years of which I was pastor. Here as elsewhere he was faithful to his Church. As difficult as it was for him to walk, he was always at Sunday school and the Sunday morning service. It was inspiration to preach to him. He was the most popular man in town. People of all classes, ages, and conditions loved him and, now that he has gone, will cherish his memory. A few weeks before his death he moved to Nashville and died almost in sight of the place of his birth. W. B. LOWRY.

ALBERT THEODORE GOODLOE was born near Mt. Pleasant, Tenn., on Sunday, June 23, 1833. His parents were William Hill Goodloe and Emily Elizabeth Williams. These parents were noted for their solid piety and profound devotion to the Methodist Church. His father died on September 6, 1834; the mother passed away on January 4, 1837. The subject of this sketch was only three and one-half years old when left an orphan. He was taken to the home of his grandfather, David Short Goodloe, of Tuscumbia, Ala., where he remained until his uncle, Robert Atlas Goodloe, became his guardian and removed him to his own home in the country. As a boy Dr. Goodloe attended a good country school in Franklin County, Ala., known as Franklin Academy. In 1848, when just fifteen years old, he was placed in a preparatory school in Virginia, known as the Minor School. He remained there two and one-half years, and was placed in the University of Virginia, where he remained two

years, devoting his last year to the study of medicine. The following year he took the medical course in the Richmond Medical College; graduating from there at the age of nineteen years and nine months. From Richmond he went to New York to attend clinic lectures at the City Hospital. After this he took a position in one of the hospitals as assistant physician. On January 1, 1854, he entered upon a business life by taking possession of a cotton farm for which he had previously contracted, and he became at once a practical farmer, and did very little with his profession, only as his services were needed among the servants on the farm. On November 29, 1855, Dr. Goodloe was married to Miss Sallie Louise Cockrill, of Franklin County, Ala. She was a splendid young woman of most excellent parentage. In 1862 Dr. Goodloe enlisted in the army as a Confederate soldier. He continued through the war and sought nothing in all the struggle higher than the firing line. He, however, was promoted to first lieutenant. He was in a number of battles, but came through them all without a wound, and on May 25, 1865, joined the loved ones at home. On his return he sought to improve his financial condition, which was badly crippled. In the meantime other things had entered the doctor's mind. Of Dr. Goodloe's Christian experience, we have the following from his own pen. He says: "As far back as I can remember my chief longing was to be a Christian and get to heaven. When I was six or seven years old I first learned, through my uncle, how my father in his dying moments dedicated me to God, and the story had a wonderful and thrilling effect on me, and does until yet." This did much toward fixing his young mind on God and heaven. When he was eight years old an old Methodist preacher spent the night at his uncle's, and at night at family prayers he prayed very fervently for the "little orphan boy." This caused deep emotion in his young and tender heart, and he went to bed crying and feeling that the Lord was very near at hand that night. During a meeting in the Methodist church at Charlottesville, Va., one mile from the university where he was at school, he with other boys knelt at the altar of prayer as a seeker of religion, and on May 24, 1851, the Lord blessed him. On December 14, 1851, he

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While serving this district he was stricken with paralysis and for a time it was thought he would not rally, but he did to some extent and was permitted to finish out his four years of service. At his request he was then granted the superannuate relation. Brother McFerrin belonged to and was a part of the Methodism of this country, and his work was so closely interwoven in its history that it would be a very imperfect history that did not have to do with the McFerrin family. From the "History of Methodism" we glean the following facts: The McFerrins emigrated from Ireland to America about 1750. The great-grandfather of Brother McFerrin at an early age entered the Army of the American Revolution. He was one of that noble band who interfered with the purpose of the British to invade the Carolinas in the decisive battle of King's Mountain. This same McFerrin followed the lead of Washington and Green against the British, and later had a taste of Indian warfare. After the war he married and settled in the Holston River country. It was here that the grandfather of J. A. McFerrin was born, reared, and married. About this time the tide of emigration was westward, and James McFerrin caught the prevailing impulse and prepared to go to Middle Tennessee, having heard of its rich lands and abundant forests abounding in game. So, crossing the Cumberland Mountains, he reached and settled in the Stones River country. It was here not far from Salem Church at a camp meeting that he was converted and united with the Methodist Church, the family to this time having been Presbyterians, and here begins the connection of the McFerrins with the history of Methodism. It was here that Dr. John B. McFerrin was born. In 1825 he was admitted on trial in the Tennessee Conference at its session at Shelbyville, Tenn. That year the name McFerrin appeared on this Conference roll, and this year (1912) will be the first year since that the name will not appear. May God raise another like him! It was of such stock that Brother McFerrin was born, and from such a home and under such influence was he reared as made it possible for God to use him for his glory. Some one has said that the finest fruit earth holds up to its Maker is a man. John A. McFerrin was a man. When a great crisis was on,

you did not have to guess where he was; but look on the firing line, in the thickest of the fight, and you would find him standing for the right and doing his utmost to overcome the wrong. He loved the true and noble in man, but despised the little and untrue. His friends could always depend on him, but those who opposed him found a foeman worthy of their steel. He inherited the purpose to guard well the doctrines of his Church. He might seem to be oblivious of all about him, but attack his Church or its doctrines and you would at once arouse him to its defense. What he understood to be the doctrines of his Church were as dear to him as his own life. He had a religious experience that grew as the years passed by, and those who knew him best saw him ripening for the Master's use. The last years of his life were spent in Gallatin, during two years of which I was pastor. Here as elsewhere he was faithful to his Church. As difficult as it was for him to walk, he was always at Sunday school and the Sunday morning service. It was inspiration to preach to him. He was the most popular man in town. People of all classes, ages, and conditions loved him and, now that he has gone, will cherish his memory. A few weeks before his death he moved to Nashville and died almost in sight of the place of his birth. W. B. LOWRY.

ALBERT THEODORE GOODLOE was born near Mt. Pleasant, Tenn., on Sunday, June 23, 1833. His parents were William Hill Goodloe and Emily Elizabeth Williams. These parents were noted for their solid piety and profound devotion to the Methodist Church. His father died on September 6, 1834; the mother passed away on January 4, 1837. The subject of this sketch was only three and one-half years old when left an orphan. He was taken to the home of his grandfather, David Short Goodloe, of Tuscumbia, Ala., where he remained until his uncle, Robert Atlas Goodloe, became his guardian and removed him to his own home in the country. As a boy Dr. Goodloe attended a good country school in Franklin County, Ala., known as Franklin Academy. In 1848, when just fifteen years old, he was placed in a preparatory school in Virginia, known as the Minor School. He remained there two and one-half years, and was placed in the University of Virginia, where he remained two

years, devoting his last year to the study of medicine. The following year he took the medical course in the Richmond Medical College, graduating from there at the age of nineteen years and nine months. From Richmond he went to New York to attend clinic lectures at the City Hospital. After this he took a position in one of the hospitals as assistant physician. On January 1, 1854, he entered upon a business life by taking possession of a cotton farm for which he had previously contracted, and he became at once a practical farmer, and did very little with his profession, only as his services were needed among the servants on the farm. On November 29, 1855, Dr. Goodloe was married to Miss Sallie Louise Cockrill, of Franklin County, Ala. She was a splendid young woman of most excellent parentage. In 1862 Dr. Goodloe enlisted in the army as a Confederate soldier. He continued through the war and sought nothing in all the struggle higher than the firing line. He, however, was promoted to first lieutenant. He was in a number of battles, but came through them all without a wound, and on May 25, 1865, joined the loved ones at home. On his return he sought to improve his financial condition, which was badly crippled. In the meantime other things had entered the doctor's mind. Of Dr. Goodloe's Christian experience, we have the following from his own pen. He says: "As far back as I can remember my chief longing was to be a Christian and get to heaven. When I was six or seven years old I first learned, through my uncle, how my father in his dying moments dedicated me to God, and the story had a wonderful and thrilling effect on me, and does until yet." This did much toward fixing his young mind on God and heaven. When he was eight years old an old Methodist preacher spent the night at his uncle's, and at night at family prayers he prayed very fervently for the "little orphan boy." This caused deep emotion in his young and tender heart, and he went to bed crying and feeling that the Lord was very near at hand that night. During a meeting in the Methodist church at Charlottesville, Va., one mile from the university where he was at school, he with other boys knelt at the altar of prayer as a seeker of religion, and on May 24, 1851, the Lord blessed him. On December 14, 1851, he

joined the Presbyterian Church in Charlottesville. For a time he "ran well." During his first years in Arkansas he became fascinated with worldly pleasures such as those most common that allure young people. He continued to support the Church, maintaining intimacy with preachers and church members, while at the same time he was recognized as a

was, and learned from them that little Hill, his second child, was dead. (They had written him, but the letter was lost.) "Instantly," he says, "I saw the hand of the Lord in this sore bereavement, and went quickly back to the hotel, bidding theaters and all such a final adieu. I locked the door and prostrated myself on the floor to plead with God. While thus



leader in the forms of worldliness most popular. This life continued until 1859, while in Memphis, Tenn., on his way to North Alabama, where his wife and children were on a visit to his wife's mother. He spent the night at the old Gayoso Hotel. After supper he went to the theater, and during the performance he saw a party from near where his family

engaged in seeking again the favor of my offended Heavenly Father, the condition of procuring the blessing I so ardently sought was shown to me. It was a life and death grapple, but I put myself at the mercy of God and promised obedience, and I there had the assurance from him that he was reconciled; I need no longer fear." On September 9, 1860, Dr. Good-



loe became a member of the Methodist Episcopal Church, South, at Dodson's Chapel, in Davidson County, Tenn., under the ministry of Rev. Jesse J. Ellis. From that day to his death he sought to be on God's side in everything that engaged life. Dr. Goodloe always believed that his army experience, under God's supervision, helped to make him a preacher. He writes: "On Sunday, August 9, 1868, the Lord called me to preach and to be an itinerant preacher. I argued the case with the Lord on the plea of family, business, and mental incompetency, but availed nothing. My salvation depended on it. Then I said: 'Here am I.' Upon doing so, the vision of a straight highway was given me, stretching forward to the pearly gate of the New Jerusalem, which I took to be the unquestioned token of my sure and final salvation." On September 21, 1868, he was licensed to preach by a Quarterly Conference held in Jacksonport, at Ottenheimer's business house, where groceries and whisky were sold. Soon after, Dr. Goodloe got help and fixed up the house for a permanent meeting place. It was in this building that he preached his first sermon on Sunday night, September 27, 1868. The text of the sermon was: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." Dr. Goodloe was admitted to the traveling connection in the Arkansas Conference on November 5, 1868, Bishop George F. Pierce presiding. He was sent to the Taylor's Creek Circuit, Harrisburg District. In 1869 he asked for and obtained of Bishop Paine a transfer to the Tennessee Conference. His appointments in the Tennessee Conference were as follows: Duck River, Santa Fe, Livingston, Antioch, Asbury, Douglas, Spring Hill, Bethlehem, Carter's Creek, Chapel Hill, Sumner, Red River, Ashland City, Clifton, Cumberland, and Union. He was given a supernumerary relation for each year thereafter as long as he lived. He went to his reward on February 22, 1912, aged seventy-eight years and eight months. A more faithful husband and devoted father, a more loyal and obedient servant of the most high God I never knew. For fifty-two years and four months his devoted wife was with him in his every struggle. The doctor recognized the constant and delicate attention due his wife at all times, but she was never more splendid to him than when shut in and unable longer to

care for herself. He carefully attended her every want. And she brightened his every hour as long as she lived. Her going was the beginning of a lingering desire to follow on as God would direct. I am sure the wearied and tired servant was ready to go. Twelve children blessed the married life of our brother. Two were taken before they knew any sin. All the others became Christians. Religion and culture, as the absolute essentials for God's children in this world, were the things worth while the Doctor sought for his children. Dr. Goodloe was a very positive man, and by some considered erratic in many of his conclusions; but a more genial gentleman I never knew. His errors had about them the marks of a sincerity that made the unprejudiced admire him. He was every inch a soldier both for his country and for his God. Few men possessed of his attainments are content in the more humble positions to the end of life. In the army a fighting soldier's place was his choice. In the ministry a circuit was the field he always got, and he wanted nothing better. He leaves a record wonderfully interesting and inspiring for most all classes. His family, his Church, and his country will ever cherish the unselfish life he has given us and the uncompromising spirit he possessed when espousing a cause he felt was right. He was much impressed in the last few months of his life that the end was near. His own knowledge of his condition assured him that he was beyond a cure. On December 27, 1911, he wrote me: "The end is near. I am really a superannuate man, but do not feel yet ready to ask for that relation. As a supernumerary, something is expected of me in the ministry, and I prefer for it to be that way. I see now that I must stop. The end is at hand. Tell my brethren I have never wanted to give offense. I love them all. I am ready for my departure, let the Lord call when he will." On February 24, 1912, his funeral was conducted from his residence near Jordonia, Davidson County, Tenn., by Rev. W. B. Taylor, and the worn and wearied body was laid away in Mt. Olivet by the side of the dear wife, where they quietly rest, side by side, and await the brightness of the resurrection morning. Farewell, dear brother. Your faults are blotted out, your virtues are extolled, and we hope to meet you in the bright summer land some sweet day. W. J. COLLIER.

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**Table No. I.—Membership, Baptisms, and Church Property.  
CLARKSVILLE DISTRICT.**

NAME OF CHARGE.	Local Preachers.	Members Reported Last Year.	Additions on Profession of Faith.	Additions by Certificate and Otherwise.	Removals by Death and Otherwise.	Present Total Membership.	Adults Baptized.	Infants Baptized.	Societies in Charge.	HOUSES OF WORSHIP.			PARSONAGES.			Value of Other Church Property.	Expended for Churches and Parsonages.	Churches Damaged or Destroyed.	INSURANCE STATISTICS.				Total, Table 1.	
										Number.	Value.	Indebtedness.	Number.	Value.	Indebtedness.				No.	Amt. Dam'g.	Insurance Carried.	Premium Paid.		Loss Collected.
Adams Circuit.....		228	4	7	4	235	3		4	4	\$ 8,000		2	\$ 2,700		\$ 450 00	1	\$450 00	\$ 2,000		\$450 00	\$ 450 00		
Antioch Circuit.....	2	556	15	13	35	549	7	5	4	4	5,200		1	1,500		157 00			750	\$ 18 75		175 75		
Asbury Circuit.....		569	14	2	7	578	7	1	4	4	6,500		1	1,250		704 45			1,000			704 45		
Ashland City Circuit.....	2	625	23	16	78	586	17		4	3	3,500		1	1,000	\$ 300	605 00						605 00		
Barren Plains Mission.....		259	12	3	3	271	9		3	3	3,000					10 00						10 00		
Big Rock Circuit.....	1	750	19	9	69	709	19	8	6	6	5,500		1	700		59 00						59 00		
Cedar Hill Circuit.....	1	459	20	5	20	464	12	7	2	2	6,000		1	2,000					3,000	18 50		18 50		
Forrest St. & St. B.....		344	4	15	32	331	4	3	3	3	6,200		1	1,800		45 11			2,500	22 50		67 61		
Madison Street.....		642	19	38	28	671	17	1	1	1	45,000		2	8,500		2,035 20			32,000	225 00		2,260 20		
Montgomery Circuit.....	1	493	22	8	10	513	18	1	6	6	4,650		1	1,250		73 50			2,700	21 00		94 50		
New Providence & Bethel.....		315	8	8	9	322	8		4	4	8,350		1	2,000		72 00			3,000	8 00		80 00		
Palmyra Mission.....		299	27	1	13	314	20	10	3	3	1,700		1	500		140 00			300	6 00		146 00		
Pleasant View & Mallory.....		453	21	4		478	21	1	3	3	5,700		1	1,621		96 00						96 00		
Red River Circuit.....	2	579	37	6	31	591	23	2	5	5	8,500		1	1,500		142 30			1,800	26 00		168 50		
Southside Circuit.....	1	659	9	11	17	662	9	16	4	4	4,000		1	1,200		20 00			500	3 75		23 75		
Springfield.....	2	316	6	9	18	313	5	1	1	1	8,000				1,200	79 55			4,000			79 55		
Total.....	12	7,546	260	155	374	7,587	199	56	57	56	\$129,700		15	\$27,521		\$1,500	\$4,789 11	1	\$450 00	\$53,550	\$349 50	\$450 00	\$5,038 81	

NOTE.—District parsonage valued at \$3,500.

**COLUMBIA DISTRICT.**

Bethel Circuit.....	.....	495	13	14	15	507	13	3	4	4	\$ 5,278	.....	1	\$ 871	.....	.....	\$ 28 40	.....	.....	.....	.....	.....	\$ 28 40
Chestnut Grove Mission...	1	429	21	1	4	447	15	1	4	4	2,500	.....	.....	.....	.....	.....	5 00	.....	.....	.....	.....	.....	5 00
Columbia.....	1	557	26	47	30	600	16	3	1	1	27,000	\$ 500	1	4,000	.....	\$1,500	102 00	.....	\$22,000	\$400 00	.....	.....	502 00
Culleoka & Burks.....	.....	233	4	8	3	242	4	1	2	2	4,500	.....	1	3,000	.....	.....	1,224 50	.....	2,000	60 00	.....	.....	1,284 50
Dellrose and Shiloh.....	.....	500	40	6	6	540	18	7	3	3	3,000	.....	1	1,600	.....	.....	86 50	.....	600	17 00	.....	.....	103 50
Diana Circuit.....	1	482	26	11	12	507	26	2	3	3	4,500	.....	1	1,200	.....	.....	34 85	.....	.....	.....	.....	.....	34 85
Elkton and Bee Spring.....	.....	356	15	6	56	321	12	4	3	3	3,500	.....	1	800	.....	.....	159 00	.....	2,500	.....	.....	.....	159 00
Lynnville & Taylor's Ch.....	.....	248	11	21	12	268	7	.....	2	2	7,000	.....	1	1,600	.....	.....	150 00	.....	3,750	21 00	.....	.....	171 00
Mooreville & Bryant.....	.....	283	21	24	2	326	21	.....	3	3	5,500	.....	1	800	.....	.....	100 00	.....	.....	.....	.....	.....	100 00
Olivet & Pleasant Valley.....	.....	241	14	3	13	245	14	7	3	3	7,250	.....	1	1,500	.....	.....	493 70	.....	1,500	.....	.....	.....	493 70
Pisgah Circuit.....	5	464	30	6	4	496	17	2	3	3	5,000	.....	1	1,000	.....	.....	125 00	.....	2,000	.....	.....	.....	125 00
Prospect & Pleasant Hill.....	.....	282	8	4	3	291	6	2	2	2	8,000	1,500	1	1,200	.....	.....	16 00	.....	1,000	20 00	.....	.....	36 00
Pulaski Station.....	1	738	26	58	58	764	15	4	1	1	35,000	.....	2	8,000	.....	.....	717 28	.....	29,000	175 47	.....	.....	892 75
Richland Circuit.....	.....	532	3	9	3	541	3	.....	4	4	4,000	.....	1	1,200	.....	.....	67 00	.....	.....	.....	.....	.....	67 00
S. Columbia & Mt. Olivet.....	.....	379	12	10	11	390	4	.....	2	2	3,000	.....	1	1,200	.....	.....	148 00	.....	2,800	60 00	.....	.....	208 00
Trinity Circuit.....	.....	837	36	3	341	535	30	.....	4	4	4,500	.....	1	1,050	.....	.....	85 00	.....	500	9 00	.....	.....	94 00
Total.....	9	7,156	306	231	573	7,020	221	36	44	44	\$129,528	\$2,000	15	\$29,021	.....	\$1,500	\$3,742 23	.....	\$67,650	\$762 47	.....	.....	\$4,304 70

NOTE.—District parsonage valued at \$2,500.



# DICKSON DISTRICT.

Bascom Circuit.....	260	9	2	20	251	7	12	5	4	\$ 3,400				\$120	\$ 301 00				\$ 301 00				
Bellsburg Circuit.....	250	38	10	15	283	35	4	6	5	3,495		1	\$ 1,500		175 00				175 00				
Bold Spring Mission.....	204	12	28	7	297	10		7	4	2,350		1	500		180 00				180 00				
Centerville Station.....	305	3	1	15	294	2	1	2	2	2,250		1	1,500		70 00	\$ 900			70 00				
Charlotte Circuit.....	465	23	4	9	483	16	7	7	7	4,500		1	850		160 10				160 10				
Cumberland City Circuit.	377	59	24	12	446	34	10	4	4	5,500		1	800	200	624 29				624 29				
Cumberland Furnace Ct..	339	9	4	4	348	4	6	6	4	3,000	\$400	1	1,000		400 00	500	\$ 9 00		409 00				
Dickson Station.....	386	15	23	30	394	12		1	1	4,000		2	4,500	100	112 50	4,500	22 00		134 50				
Dover Circuit.....	538	44	6	4	544	44	6	7	6	5,600		1	600		314 80				314 80				
Erin Circuit.....	333	29	16	13	365	13	10	3	3	7,500		1	1,000	350	650 00				650 00				
Goodrich Mission.....	296	26	8	4	316	26	1	6	5 1/4	4,500		1	400	\$196 00	36 00				36 00				
Liberty Mission.....	273	17	3	4	289	15		5	3	3,500		1	500		275 00	1	\$100 00		275 00				
Little Lot Circuit.....	240	34	4	4	274	22	4	4	4	3,500		1	1,000		576 70				576 70				
McEwen Circuit.....	412	19	9	11	429	17	21	5	5	4,200		1	800	111 00	235 37		500	4 80	240 17				
Pisgah and Ebenezer.....	368	5	24	78	319	4	3	3	2	4,400		1	1,000		132 60				132 60				
Standing Rock Circuit.....	238	10	8	2	254	5	2	8	7	2,400		1	250		18 50				18 50				
Stewart Mission.....	275	6	4	9	276	6	4	7	5	3,050		1	400	103 30	125 00				125 00				
Waverly Station.....	246	2	7	9	246	2	3	1	1	6,000		1	2,500		8 00	5,150			8 00				
White Bluff Circuit.....	289	3	1	2	291	1	2	5	5	6,000		1	1,000		123 00	2,075	\$12 95		135 95				
Yellow Creek Circuit.....	298	18	5	30	291	18	4	4	4	3,200		1	500		157 00				157 00				
Total.....	29	6,440	380	190	380	6,630	293	100	96	82 1/4	\$82,345	\$400	20	\$20,600	\$410 30	\$770	\$4,674 86	1	\$100 00	\$13,625	\$35 80	\$12 95	\$4,723 61

NOTE.—District parsonage valued at \$2,500.

# FAYETTEVILLE DISTRICT.

Altamont Mission .....	135	13	81	5	224	1	2	8	3	\$ 1,200				\$ 100	\$ 40 00				\$ 40 00			
Blanche Circuit.....	350	25	6	26	355	24		4	4	4,000	\$1,000	1	\$ 1,200		250 00				250 00			
Cornersville Circuit.....	427	1	26	16	438	1	1	3	3	5,000		1	2,000	300	140 00		\$ 3,800	\$ 25 00	165 00			
Decherd & Estill Springs.	363	27	17	11	396	24	4	3	3	5,500		1	1,500	\$1,225	125		2,550	35 00	35 00			
Fayetteville Station.....	416	10	46	12	460	4		1	1	10,000		1	3,500	750	267 69		12,000	25 60	293 29			
Hillsboro Circuit.....	396	41	9	9	437	41	2	5	5	2,500		1	1,000		100	150 00		500	5 00			
Huntland Circuit.....	372	8	27	7	400	6	1	6	5½	5,000		1	1,000		100	388 00			388 00			
Lewisburg Station .....	250	9	26	18	267	3		1	1	10,000		1	3,500	597	312 55			22 80	335 35			
Lincoln Mission .....	220	7		3	226	6		5	5	1,000		1	500		200 00				200 00			
Lynchburg Circuit.....	357	22		12	367	22		5	5	6,000		1	1,100	65	116 00		1,500	13 00	129 00			
Marble Plains Circuit.....	580	23		10	593	32	5	6	6	4,000		1	1,000		49 15		1,000		49 15			
Medium and Ebenezer .....	290	3	1	14	280	2		2	2	3,000		1	1,500		45 00				45 00			
Monteagle Station.....	572	1	14	474	113	1		1	1	10,000					34 35		1,500	13 50	47 85			
Mulberry Circuit.....	320	2	14	3	333	2	2	5	5	5,000				700	210 00				210 00			
Pelham Circuit.....	273	21	1	5	290	20	3	5	4	2,500		1	550	225	65 00				65 00			
Petersburg Circuit.....	348	25	8	39	342	25		4	4	6,000					7 40				7 40			
Rich Valley Circuit .....	327	27	7	7	354	28	1	5	5	8,500		1	3,500		218 50				218 50			
Shelbyville Station.....	427	20	20	46	421	12	2	1	1	20,000	375	1	3,000		853 00		12,150		853 00			
Tracy City Station.....	527	9	19	351	204	7	4	1	1	3,000		1	1,200	150	154 50		2,500	58 75	213 25			
Union & Beech Grove.....	285	14	6	3	302	12		3	2	3,500		1	1,200	600								
Unionville Circuit.....	374	22	3	4	395	17		5	5	4,000		1	1,000		47 65				47 65			
Winchester Station.....	234	1	17	13	239		1	1	1	11,600		2	8,700	2,800	600 00	1	\$3,939	5,200	70 20	\$3,939	670 20	
Total.....	11	7,843	331	350	388	8,136	280	80	72½	\$131,300	\$1,375	19	\$36,950	\$6,037	\$1,800	\$4,138 79	1	\$3,939	\$32,700	\$268 85	\$3,939	\$4,417 64

NOTE.—District parsonage valued at \$4,000.

# FRANKLIN DISTRICT.

NAME OF CHARGE.	Local Preachers.	Members Reported Last Year.	Additions on Profession of Faith.	Additions by Certificate and Other wise.	Removals by Death and Otherwise.	Present To- tal Mem- bership.	Adults Baptized.	Infants Baptized.	Societies in Charge.	HOUSES OF WORSHIP.			PARSONAGES.			Value of Other Church Property.	Expe'ded for Churches and Par- sonages.	Churches Damaged or De- stroyed.		INSURANCE STATISTICS.				Total, Table 1.
										Number.	Value.	Indebt- edness.	Number.	Value.	Indebt- edness.			No.	Amt. Dam'e.	Insur- ance Car- ried.	Pre- mium Paid.	Loss Col- lected.		
Almaville Mission.....	.....	248	2	4	11	243	2	.....	4	4	\$ 2,700	.....	1	\$ 800	.....	\$ 66 00	.....	.....	.....	.....	.....	\$ 66 00		
Bethesda Circuit.....	.....	294	.....	1	3	292	.....	.....	4	4	2,700	.....	1	500	.....	5 00	.....	.....	\$ 3,500	.....	.....	5 00		
Brentwood Station.....	.....	113	2	6	1	120	2	.....	1	1	5,000	.....	1	2,550	.....	72 00	.....	.....	3,500	\$ 26 00	.....	98 00		
Chapel Hill Circuit.....	.....	420	7	25	26	426	5	4	3	3	3,500	.....	1	1,500	\$ 125	72 85	.....	.....	.....	.....	.....	72 85		
College Grove & Triune..	.....	239	6	5	4	246	5	1	2	2	7,500	.....	1	800	.....	.....	.....	2,000	8 00	.....	8 00			
Farmington Circuit.....	.....	545	27	12	38	546	21	8	4	4	3,600	.....	1	1,100	.....	64 45	.....	.....	.....	.....	.....	64 45		
Fernvale Mission.....	.....	357	5	.....	2	360	2	.....	5	3	2,400	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	10 00		
Franklin Circuit.....	1	357	5	.....	10	352	1	6	4	3	4,150	.....	1	1,200	800	1,070 00	.....	.....	.....	.....	.....	1,070 00		
Franklin Station.....	1	511	10	39	22	538	8	.....	1	1	18,000	.....	2	13,000	.....	272 00	.....	23,000	91 00	.....	.....	363 00		
Nolensville Circuit.....	1	547	33	11	28	563	26	5	4	4	5,200	\$125	1	1,500	100	155 00	.....	.....	.....	.....	.....	155 00		
Santa Fe Circuit.....	2	602	2	.....	31	573	1	.....	4	4	5,500	.....	1	2,000	.....	100 00	.....	2,250	22 00	.....	.....	122 00		
Smyrna & Thompson .....	.....	144	6	3	23	130	6	.....	2	2	3,500	.....	.....	.....	.....	5 00	.....	2,000	40 00	.....	.....	45 00		
Spring Hill Station.....	.....	133	8	4	12	133	4	3	1	1	6,500	.....	1	3,500	.....	869 06	.....	5,500	50 00	.....	.....	919 06		
Theta Mission.....	2	471	17	7	6	489	16	.....	6	4	4,000	.....	1	1,500	\$300 250	1,200 00	1	\$1,000	2,000	10 00	.....	1,210 00		
Thompson Circuit.....	.....	220	4	.....	3	221	2	3	4	4	6,500	.....	1	1,800	.....	10 00	.....	3,000	30 00	.....	.....	40 00		
Wesley Circuit.....	.....	477	16	17	11	499	7	7	5	5	7,600	.....	1	600	.....	900 00	.....	1,000	12 00	.....	.....	912 00		
Williamson Circuit.....	.....	516	74	50	24	616	59	7	3	3	10,000	.....	.....	.....	.....	100 00	.....	4,000	23 45	.....	.....	123 45		
Total .....	7	5,649	197	172	217	5,801	146	36	53	48	\$94,750	\$125	15	\$32,350	\$300 \$1,275	\$4,906 91	1	\$1,000	\$51,750	\$312 45	.....	\$5,283 81		

NOTE.—District parsonage valued at \$5,000.

# GALLATIN DISTRICT.

Alex Green Circuit.....	.....	266	7	6	6	273	3	1	4	4	\$ 5,800	.....	1	\$ 2,000	.....	.....	\$ 46 50	.....	\$ 2,500	\$ 45 00	.....	\$ 91 50	
Bethpage.....	.....	360	14	4	8	370	4	4	2	2	4,800	.....	1	1,000	.....	.....	166 93	.....	3,000	12 00	.....	178 93	
Castalian Springs.....	.....	129	.....	2	3	128	.....	.....	3	3	2,450	.....	1	800	.....	.....	15 55	.....	800	1 80	.....	17 35	
Cross Plains Circuit.....	.....	577	29	3	17	592	19	2	5	5	7,250	.....	1	2,000	.....	.....	360 00	.....	500	4 50	.....	364 50	
Fairfield Circuit.....	.....	550	18	2	37	533	15	12	4	4	3,900	.....	1	1,000	.....	.....	1,717 65	.....	.....	.....	.....	1,717 65	
Gallatin Station.....	1	501	13	25	17	522	11	.....	1	1	15,000	.....	1	4,500	.....	.....	85 00	.....	20,600	54 35	.....	139 35	
Goodlettsville Circuit.....	.....	415	7	23	19	426	5	4	3	3	19,700	.....	1	2,000	.....	.....	1,615 00	.....	10,600	192 00	.....	1,807 00	
Greenbrier Circuit.....	.....	367	18	2	10	377	8	4	3	3	4,300	.....	1	1,300	.....	.....	235 69	.....	2,700	27 00	.....	262 69	
Hartsville Circuit.....	.....	359	.....	114	7	466	.....	.....	5	5	8,000	.....	1	2,000	.....	.....	150 00	.....	2,000	25 00	.....	175 00	
Hendersonville Circuit.....	.....	260	1	11	251	1	.....	3	3	3	4,000	.....	1	1,068	.....	.....	.....	1	\$2,000	1,600	11 00	\$1,000	11 00
Hermitage Circuit.....	.....	484	7	10	8	493	8	.....	4	4	19,000	.....	1	3,500	.....	.....	596 00	.....	4,350	50 00	.....	646 00	
Jordonia Circuit.....	.....	205	24	7	8	228	19	2	3	3	7,000	\$800	1	1,200	.....	.....	12 00	.....	2,500	22 50	.....	34 50	
Oakwood Mission.....	.....	365	26	3	4	390	26	7	4	4	4,000	.....	1	1,400	\$400	.....	.....	.....	1,000	.....	.....	.....	
Portland-Fountain Head..	1	327	33	24	14	370	28	1	6	6	6,750	.....	1	2,000	.....	.....	811 00	.....	2,850	40 20	.....	851 20	
Sumner Circuit.....	.....	251	2	5	20	238	2	5	4	4	6,000	35	1	1,500	.....	.....	310 00	.....	1,500	7 50	.....	317 50	
Westmoreland Circuit.....	.....	401	18	20	111	328	17	1	4	3	3,000	.....	1	2,000	425	.....	10 50	.....	1,000	25	.....	10 75	
Whitehouse Circuit.....	.....	401	14	23	8	430	14	12	5	5	4,000	.....	1	800	.....	.....	132 20	.....	1,000	4 00	.....	136 20	
Total .....	2	6,218	231	274	308	6,415	180	55	63	62	\$124,950	\$835	17	\$30,068	\$825	.....	\$6,254 02	1	\$2,000	\$58,500	\$497 10	\$1,000	\$7,824 27

# LAWRENCEBURG DISTRICT.

Bigbyville and Southport.....	180	8	6	.....	194	4	1	2	2	\$ 5,000	.....	1	\$ 1,000	.....	\$ 164 00	1	\$6 00	\$ 2,500	\$30 00	\$ 6 00	\$ 194 00	
Clifton Station.....	1	58	12	3	73	.....	.....	1	1	1,200	.....	1	800	.....	.....	.....	.....	1,000	.....	.....	.....	
Enterprise Circuit.....	175	36	7	7	211	20	9	4	4	3,500	.....	1	1,000	.....	211 90	.....	.....	.....	.....	211 90		
Ethridge Circuit.....	1	320	48	12	5	375	23	1	4	3	3,300	.....	1	500	\$200	60 00	.....	300	6 00	.....	66 00	
Flatwoods Mission.....	140	10	2	2	150	8	.....	4	2	750	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
Gillis Mills Mission.....	2	187	6	.....	1	192	6	.....	5	5	2,200	.....	1	600	.....	.....	.....	.....	.....	.....		
Graham Circuit.....	1	130	14	14	2	158	5	1	4	3½	2,000	.....	1	600	.....	100 00	.....	10 00	.....	100 00		
Hampshire-Cross Bridges.....	258	1	17	10	266	1	6	3	3	11,000	\$ 135	1	1,750	.....	94 50	.....	.....	.....	.....	94 50		
Hohenwald Circuit.....	220	10	28	11	247	10	5	4	3	2,700	200	1	750	.....	250	500 00	.....	.....	.....	500 00		
Howard Circuit.....	125	15	1	.....	141	14	.....	5	5	2,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
Lawrenceburg Station.....	225	14	18	8	249	6	9	1	1	9,484	1,900	2	3,500	.....	2,340 46	.....	3,000	.....	.....	2,340 46		
Linden Circuit.....	228	39	2	5	264	37	1	5	4	5,000	.....	1	800	.....	112 00	.....	2,000	.....	.....	112 00		
Loretta Mission.....	1	254	30	54	10	328	30	18	6	3	1,700	.....	1	600	.....	256 00	.....	400	4 00	260 00		
Mt. Auburn Circuit.....	1	435	.....	.....	435	.....	.....	5	5	2,500	.....	1	600	.....	.....	.....	.....	.....	.....	.....		
Mt. Pleasant Station.....	350	4	14	2	366	3	15	1	1	10,000	.....	1	5,000	.....	285 00	.....	7,000	.....	.....	285 00		
Napier Circuit.....	363	25	6	.....	394	22	6	5	4	3,600	.....	.....	.....	.....	190	18 00	.....	500	.....	18 00		
Savannah Circuit.....	1	205	37	11	14	239	29	1	6	4	3,300	.....	.....	.....	1,239 00	.....	.....	.....	.....	1,239 00		
Savannah Station.....	227	10	19	10	246	5	1	1	1	6,000	.....	1	2,000	.....	150 00	.....	800	.....	16 00	166 00		
Waynesboro Mission.....	1	186	5	2	4	189	5	2	5	2	1,500	.....	1	1,000	.....	.....	.....	.....	.....	.....		
West Point Circuit.....	2	218	12	29	6	253	12	.....	7	7	5,400	.....	1	700	.....	308 70	.....	.....	.....	308 70		
Williamsport Circuit.....	270	1	3	3	271	1	.....	4	4	6,265	.....	1	2,000	.....	320 00	.....	.....	.....	.....	320 00		
Total.....	11	4,754	337	248	100	5,239	241	76	82	68½	\$88,399	\$2,235	18	\$23,200	\$640	\$6,159 56	1	\$6 00	\$17,500	\$46 00	\$26 00	\$6,215 56

NOTE.—District parsonage valued at \$2,000.

# LEBANON DISTRICT.

Alexandria-Watertown	225	6	9	5	235	5	2	3	2	\$ 5,000					\$ 175 00		\$ 4,000	\$ 35 00		\$ 210 00
Baxter Circuit	3	284	3	18	4	301	2	6	6	4	2,000				4 00					4 00
Byrdstown Mission	1	211	12	2		225	13		4	2	2,500									25 00
Cainsville Mission		158		5	2	161			4	4	3,200	\$ 70	1	\$ 700			3,350	10 95		10 95
Carthage Circuit	3	450	7	9	4	462	8	1	3	3	9,000		1	1,250	\$300	\$ 600	108 00			108 00
Celina Mission	2	255	14	16	45	240	15		5	3¼	3,050	236			150			1,000	5 00	365 00
Chestnut Mound Circuit		571	8	6	77	508	8	2	5	6	6,500		1	1,000		1,778 00		1,200	12 00	1,790 00
Cookeville Station		305	5	6	6	310	5	2	1	1	10,000	85	1	2,000		495 00		3,000		495 00
Crawford Mission		19	9	2	1	29	6		1											
Dycus Circuit		811	17		10	818	17		6	6	6,200		1	1,200	200	50	1,800 00			1,800 00
Gainsboro & Granville		522	9	1	26	506	4	5	6	5	6,300									46 50
Gordonsville Circuit	1	380	1	3	8	376	1	1	4	3½	8,000		2	1,500		179 30		2,500	17 50	196 80
Jacob's Hill Circuit		339	10	4	6	347	8	4	5	5	8,000		1	1,500		480 00				480 00
Keltonsburg Circuit		379	29	1	12	397	29		6	6	4,753									
Lebanon Circuit	4	476	12	15	16	487	10	2	4	4	11,200		2	4,500	800	984 00		4,400	19 00	1,003 00
Lebanon Station		375	19	50	19	425	14	1	1	1	15,000		2	7,000	337			9,500		337 90
Liberty Circuit		389	14	1	15	389	12	2	4	4	7,200		1	1,400		174 43		2,800		174 43
Livingston Mission		345	15	8	84	284	13	1	2	2	3,200		1	1,150	1,000	475 00				475 00
Monterey and Algood		318	16	12	7	339	15	2	2	2	4,000		1	1,200		290 00				290 00
Oak Hill & Paran Mission		632	41	3	6	670	41	5	6	5	4,000									
Rome Mission	1	184	10	72	7	259	5	1	8	8	6,500					12 00		800	4 00	16 00
Smithville Station		82	3		4	81	2		1	1	3,500					60 00				60 00
Total	15	7,710	260	243	364	7,849	233	37	87	77½	\$129,103	\$391	15	\$24,400	\$500	\$2,937	\$7,421 23	\$32,550	\$103 45	\$7,887 58

NOTE.—District parsonage valued at \$3,000.

# MURFREESBORO DISTRICT.

NAME OF CHARGE.	Local Preachers.	Members Reported Last Year.	Additions on Profession of Faith.	Additions by Certificate and Otherwise.	Removals by Death and Otherwise.	Present Total Membership.	Adults Baptized.	Infants Baptized.	Societies in Charge.	HOUSES OF WORSHIP.			PARSONAGES.			Value of Other Church Property.	Expended for Churches and Parsonages.	Churches Damaged or Destroyed.		INSURANCE STATISTICS.				Total, Table 1.
										Number.	Value.	Indebtedness.	Number.	Value.	Indebtedness.			No.	Amt. Dam'g.	Insurance Carried.	Premium Paid.	Loss Collected.		
Bedford Mission.....	.....	237	3	3	9	234	3	2	4	3	\$ 5,000	.....	.....	.....	.....	\$ 807 00	.....	.....	.....	.....	.....	\$ 807 00		
Bellbuckle Station.....	.....	264	14	15	21	272	8	5	1	1½	8,325	.....	1	\$ 2,000	.....	330 00	.....	\$ 7,000	\$ 91 80	.....	.....	421 80		
Bell Springs Circuit.....	1	684	7	1	25	667	8	2	8	6	3,500	.....	1	500	.....	90 00	.....	.....	.....	.....	.....	90 00		
Bon Air and Clifty Mis.....	.....	204	54	15	7	266	45	18	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
Caney Fork Mission.....	1	260	57	6	6	317	50	7	6	5	4,000	.....	1	.....	\$ 100	.....	.....	.....	.....	.....	.....	.....		
Hickory Creek Circuit.....	1	529	4	4	17	520	4	1	5	5	7,100	.....	1	800	.....	.....	1	\$ 48 00	.....	18 00	\$48 00	66 00		
Manchester & Morrison...	3	307	21	26	27	327	21	2	2	2	8,717	.....	1	1,500	.....	217 00	.....	.....	1,500	.....	.....	217 00		
McMinnville Mission.....	2	513	18	3	31	503	18	2	7	7	4,000	.....	1	700	.....	.....	.....	.....	450	4 50	.....	4 50		
McMinnville Station.....	.....	270	5	39	17	297	.....	.....	1	1	18,000	.....	1	3,500	.....	140	242 20	.....	5,000	20 00	.....	262 20		
Murfreesboro Circuit.....	.....	231	10	1	5	237	10	.....	4	4	6,000	.....	.....	.....	.....	100	296 20	.....	.....	.....	.....	296 20		
Murfreesboro Station.....	.....	653	20	50	45	678	14	9	1	2	50,000	\$2,000	1	10,000	.....	50	4,700 00	.....	20,000	95 00	.....	4,795 00		
Rockvale Circuit.....	.....	428	4	.....	14	418	3	2	4	4	5,000	.....	1	800	.....	.....	42 05	.....	1,600	.....	.....	42 05		
Smyrna Circuit.....	.....	388	26	29	76	367	21	.....	4	4	9,200	.....	1	2,000	.....	.....	236 15	.....	2,000	10 00	.....	246 15		
Sparta Mission.....	.....	479	19	6	7	497	17	1	8	5	4,000	.....	1	1,150	.....	180	124 00	1	10 00	1,000	35 00	.....	159 00	
Sparta Station.....	.....	309	30	22	21	340	27	2	1	1	10,000	1,200	1	2,000	.....	.....	50 00	.....	2,000	24 00	.....	74 00		
Stones River Circuit.....	.....	380	63	22	9	456	55	.....	4	4	7,000	.....	1	1,500	.....	.....	170 00	.....	3,750	14 40	.....	184 40		
Summitville Mission.....	1	442	1	6	138	311	1	.....	5	5	2,500	.....	1	900	\$275 32	35	68 30	.....	500	5 00	.....	73 30		
Tullahoma Station.....	1	284	1	22	15	292	1	2	1	1	6,000	.....	1	2,000	.....	.....	.....	.....	1,000	14 00	.....	14 00		
Walnut Grove Circuit.....	.....	304	4	3	8	303	3	.....	4	5	5,000	.....	1	1,250	.....	.....	50 15	.....	.....	.....	.....	50 15		
Wartrace Station. ....	.....	160	10	12	8	174	6	1	1	1	3,000	.....	1	1,500	.....	50	283 50	.....	1,750	17 50	.....	301 00		
Woodbury Mission.....	.....	192	29	7	4	224	21	6	5	5	3,700	.....	1	800	.....	.....	16 00	1	100 00	.....	.....	16 00		
Total.....	10	7,518	400	292	510	7,700	336	62	81	71½	\$170,042	\$3,200	17	\$32,900	\$275 32	\$655	\$7,722 55	3	\$158 00	\$47,550	\$349 20	\$48 00	\$8,109 75	

# NASHVILLE DISTRICT.

Alex Erwin.....	2	240	24	28	17	275	20	6	1	1	\$ 6,000	\$ 200	1	\$ 1,200			\$ 965 96			\$ 3,000	\$ 19 00			\$ 984 96
Arlington.....		132	6	9	4	143	4	4	1	1	3,500		1	2,000		\$ 450	179 70			2,750				179 70
Belmont Mission.....		107	10	45	5	157	10		1	1	5,695	2,400					87 50			1,350				87 50
Blakemore Mission.....	5	360	12	28	20	380	2	6	1	1	4,000					7,500	25 00			1,500	25 00			50 00
Carroll Street.....	1	404	26	19	28	421	12	4	1	1	13,000		1	3,000			313 60			7,000				313 60
Centenary Mission.....		612	7	4	6	617	5		5	5	5,725					1,000	25 00							25 00
Cherokee Park Mission.....	1	138	1	4	12	131		1	1	1	1,800						70 00			400	8 00			78 00
East End.....		740	20	41	32	769	12	9	1	1	25,500	3,500					350 00			14,000	45 00			395 00
Elm Street.....	1	510	7	45	152	410	6	5	1	1	15,000									8,000				
Fillmore Mission.....		143	5	9	40	117	5		1	1	2,500	500								1,500				
Greenwood Mission.....		55				55			1	1						200								
Hobson.....	1	369	6	27	33	369	1	10	1	1	5,700		1	2,500		5,000	188 10			6,500	79 00			267 10
Humphreys Street.....		141	10	16	71	96	10		1	1	1,500						50 00			1,200	30 00			80 00
McFerrin Memorial.....		686	7	22	19	696	4	7	1	1	22,000		1	3,750	\$1,100	2,500	923 65			12,000	30 00			953 65
McKendree.....	6	1,238	13	97	389	959	4	6	1	1	175,000	27,500					1,338 56			60,125	552 25			1,890 81
McTyeire Memorial Mis.....		155	10	35	3	197	5	1	1	1	3,500						350 00							350 00
Monroe Street.....	3	566	10	25	51	550	5	4	1	1	25,000	2,500	1	3,000			85 00			18,000	50 00			135 00
Park Avenue.....	1	258	13	7	17	261	12	11	1	1	5,000						151 91			3,000				151 91
South End Mission.....		279	2	35	2	314	7	5	1	1	15,000	4,250					1,167 50			10,000	82 50			1,250 00
Trinity.....	2	199		3	2	200			1	1	10,000						77 00			5,000	77 00			154 00
Tulip Street.....	2	1,134	46	70	101	1,149	22	9	1	2	80,000		1	4,000						45,000	320 00			1,120 00
Watkins Grove Mission.....		25				25			1	1	1,800													
Waverly Place.....		345	8	43	32	364					8,000													
West End.....	5	1,101	33	62	154	1,042	17	10	1	1	73,000		1	7,500	1,650	4,000	437 00			47,000	135 00			572 00
West Nashville.....	3	628	8	43	109	570	7	3	1	1	10,500	1,000	1	3,500		1,600	154 85			9,600	38 75			193 60
Winn's Chapel.....	2	93	6	9	20	91	5	1	1	1	1,800						152 57			1,000				152 57
Woodbine.....		224	26	25	10	265	19	3	1	1	10,000	4,000	1	1,200			3,000 00			800				3,000 00
Total.....	35	10,885	316	751	1,329	10,623	194	105	30	30	\$530,520	\$45,850	10	\$31,650	\$2,750	\$22,250	\$10,092 90			\$258,725	\$1,491 50			\$12,384 00



# RECAPITULATION.

9	Clarksville District.....	12	7,546	260	155	374	7,587	199	56	57	56	\$ 129,700	.....	15	\$ 27,521	.....	\$ 1,500	\$ 4,789	10	1	\$ 450 00	\$ 53,550	\$ 349 50	\$ 450 00	\$ 5,038 81
	Columbia District.....	9	7,156	306	231	573	7,120	221	36	44	44	129,528	\$ 2,000	15	29,021	.....	1,500	3,742	23	.....	.....	67,650	762 47	.....	4,304 70
	Dickson District.....	29	6,440	380	190	380	6,630	293	100	96	81½	82,345	400	20	20,600	\$ 410 30	770	4,674	86	1	100 00	13,625	35 80	12 95	4,723 61
	Fayetteville District.....	11	7,848	331	350	388	8,136	230	28	80	72½	131,300	1,375	19	36,950	6,037 45	1,800	4,138	79	1	3,939 75	32,700	268 85	3,939 75	4,417 64
	Franklin District.....	7	5,649	197	172	217	5,801	146	36	53	48	94,750	125	15	32,350	300 00	1,275	4,971	36	1	1,000 00	51,750	312 45	.....	5,283 81
	Gallatin District.....	2	6,218	231	274	308	6,415	180	55	63	62	124,950	835	17	30,068	825 00	.....	6,254	02	1	2,000 00	58,500	497 10	1,000 00	7,824 27
	Lawrenceburg District...	11	4,754	337	248	100	5,239	241	76	82	68½	88,399	2,235	18	23,200	.....	640	6,159	56	1	6 00	17,500	46 00	26 00	6,215 56
	Lebanon District.....	15	7,710	260	243	364	7,849	233	37	87	77½	129,103	391	15	24,400	500 00	2,937	7,446	23	.....	32,550	103 45	.....	7,887 58	
	Murfreesboro District.....	10	7,518	400	292	510	7,700	336	62	81	71½	170,042	3,200	17	32,900	275 32	655	7,722	55	3	158 00	47,550	349 20	48 00	8,109 75
Nashville District.....	35	10,885	316	751	1,329	10,623	194	105	30	30	530,520	45,850	10	31,650	2,750 00	22,250	10,092	90	...	.....	258,725	1,491 50	.....	12,384 40	
Total.....	141	72,264	3,045	2,918	4,583	73,646	2323	591	673	611	\$1,610,637	\$56,411	161	\$288,660	11,098 07	\$35,327	\$59,991	60	9	7,653 75	\$634,100	\$4,225 92	\$5476 70	\$66,190 13	
Total last year.....	156	69,089	3,563	3,672	4,606	71,732	2770	584	676	615½	1,558,113	26,517	157	264,350	9,355 00	41,584	91,618	02	3	1,014 00	587,080	3,773 89	139 75	97,835 28	
Increase.....	.....	3,175	.....	.....	.....	1,914	.....	7	.....	.....	\$52,524	\$29,894	4	\$24,310	1,743 07	.....	.....	.....	6	6,639 75	\$47,020	\$452 03	\$5336 95	.....	
Decrease.....	15	.....	518	754	23	.....	447	.....	3	4½	.....	.....	.....	.....	.....	\$6,257	\$31,626	42	.....	.....	.....	.....	.....	\$31,645 15	

**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
CLARKSVILLE DISTRICT.**

NAME OF CHARGE.	EPWORTH LEAGUES.								SUNDAY SCHOOLS.			
	Senior Leagues.	Members.	Junior Leagues.	Members.	Total League Memb's.	Raised by Leagues for Mis-sions.	For Other Objects.	Total Raised by Leagues.	Number.	Number of Officers & Teach.	Total Number Schola's.	Raised by Sunday Schools for Mis-sion.
Adams Circuit.....									2	14	175	\$ 22 45
Antioch Circuit.....									5	40	293	
Asbury Circuit.....									4	20	249	6 00
Ashland City Circuit.....	1	31			31	\$ 3 50		\$ 3 50	5	38	444	
Barren Plains Mission.....									4	14	100	1 00
Big Rock Circuit.....									3	20	185	
Cedar Hill Circuit.....			1	21	21	15 00	\$ 4 70	19 70	2	20	265	56 27
Forrest St. & St. Bethlehem.....	1	34			34	10 00	31 10	41 10	3	24	182	
Madison Street.....	1	75	1	35	110	140 00	76 29	216 29	1	31	465	90 87
Montgomery Circuit.....									7	21	100	8 00
New Providence and Bethel....									4	24	203	7 70
Palmyra Mission.....									2	10	160	
Pleasant View and Mallory.....									3	15	191	
Red River Circuit.....									5	32	325	
Southside Circuit.....									4	30	350	10 00
Springfield.....									1	11	215	30 00
Total.....	3	140	2	56	196	\$168 50	\$112 09	\$280 59	55	364	3,903	\$232 29

**COLUMBIA DISTRICT.**

Bethel Circuit.....									3	23	150	
Chestnut Grove Mission.....									3	14	195	
Columbia.....									1	19	296	
Culleoka and Burks.....									2	20	195	\$ 18 00
Dellrose and Shiloh.....									3	24	260	7 81
Diana Circuit.....									3	21	110	
Elkton and Bee Spring.....									3	23	205	13 84
Lynnville and Taylor's Chapel.....									2	16	200	25 00
Mooreville and Bryant.....									3	17	175	
Olivet and Pleasant Valley.....									3	17	135	
Pisgah Circuit.....									3	19	275	3 00
Prospect and Pleasant Hill.....									2	15	180	18 50
Pulaski Station.....									1	30	536	86 07
Richland Circuit.....									4	17	180	14 05
South Columbia & Mt. Olivet.....									2	17	150	35 00
Trinity Circuit.....									3	15	120	
Total.....									41	307	3,462	\$221 27

**DICKSON DISTRICT.**

Bascom Circuit.....									5	25	255	
Bellsburg Circuit.....									4	16	150	
Bold Spring Mission.....									6	34	191	
Centerville Station.....			1	20	20				2	16	175	\$ 25 00
Charlotte Circuit.....	1	22			22		\$ 15 20	\$ 15 20	6	37	305	7 50
Cumberland City Circuit.....	1	30			30				3	24	233	10 53
Cumberland Furnace Circuit.....	1	25			25				6	35	300	8 00
Dickson Station.....	1	34	1	30	64	\$10 00	32 25	42 25	1	19	435	
Dover Circuit.....									8	52	488	
Erin Circuit.....									3	24	249	10 00
Goodrich Mission.....									3	23	125	1 75
Liberty Mission.....									3	15	90	
Little Lot Circuit.....									3	22	190	
McEwen Circuit.....									6	40	370	24 00
Pisgah and Ebenezer.....	1	25	1	31	56	4 00	42 21	46 21	3	29	259	8 16
Standing Rock Circuit.....									8	40	274	
Stewart Mission.....	1	22			22		18 00	18 00	7	27	319	
Waverly Station.....	1	19			19	20 00	6 55	26 55	1	13	165	70 00
White Bluff Circuit.....			1	35	35				6	27	225	4 00
Yellow Creek Circuit.....									3	15	140	
Total.....	7	177	4	116	293	\$34 00	\$114 21	\$148 21	87	533	4,938	\$168 94

**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
CLARKSVILLE DISTRICT.**

SUNDAY SCHOOLS.			WOMAN'S FOREIGN MISS'RY SOCIETIES.			WOMAN'S HOME MISSION SOCIETIES.			Total for All Societies.	Total for This Table.	Less Amount Elsewhere Reported.	Net Total, Table 2.
For Chil- dren's Day.	For Other Objects.	Total Amount Raised by Sun- day Sc's.	Societ's.	Memb's.	Amount Money Col- lected.	Societ's.	Memb's.	Amount Money Col- lected.				
\$ 11 15	\$ 40 00	\$ 73 60	1	.....	.....	1	.....	.....	\$ 73 60	\$ 73 60	\$ 22 45	\$ 51 15
21 00	96 20	117 20	2	52	\$ 186 05	1	13	\$ 112 20	\$ 298 25	415 45	96 20	319 25
8 50	4 50	19 00	.....	.....	.....	.....	.....	.....	.....	19 00	6 00	13 00
13 01	66 87	79 88	2	38	81 80	2	23	77 04	158 84	242 22	.....	242 22
10 00	10 00	21 00	1	13	3 05	1	13	4 00	7 05	28 05	.....	28 05
.....	49 00	49 00	.....	.....	.....	.....	.....	.....	.....	49 00	.....	49 00
15 00	180 83	252 10	1	28	75 46	.....	.....	.....	75 46	347 26	56 27	290 99
18 00	81 74	99 74	.....	.....	.....	3	47	92 00	92 00	232 84	.....	232 84
18 10	339 38	448 35	1	114	657 27	1	86	560 63	1,217 90	1,882 54	90 87	1,791 67
12 33	30 10	50 43	.....	.....	.....	2	20	73 85	73 85	124 28	73 85	50 43
.....	72 00	79 70	2	27	270 18	2	25	52 00	322 18	401 88	.....	401 88
7 36	35 00	42 36	.....	.....	.....	1	18	118 80	118 80	161 16	.....	161 16
8 71	24 28	32 99	2	33	41 10	.....	.....	.....	41 10	74 09	.....	74 09
9 75	80 00	89 75	.....	.....	.....	1	8	24 16	24 16	113 91	.....	113 91
8 00	56 00	74 00	1	28	79 49	1	15	60 45	139 94	213 94	10 00	203 94
10 00	116 71	156 71	1	94	249 69	.....	.....	.....	249 69	406 40	30 00	376 40
\$170 91	\$1,282 61	\$1,685 81	14	427	\$1,644 09	16	268	\$1,175 13	\$2,819 22	\$4,785 62	\$385 64	\$4,399 98

**COLUMBIA DISTRICT.**

\$ 10 37	\$ 19 05	\$ 29 42	1	11	\$ 20 45	.....	.....	.....	\$ 20 45	\$ 49 87	.....	\$ 49 87
.....	15 00	15 00	.....	.....	.....	.....	.....	.....	.....	15 00	.....	15 00
11 00	261 98	272 98	2	60	108 70	1	41	\$295 25	403 95	676 93	.....	676 93
8 00	37 30	63 30	1	20	125 00	.....	.....	.....	125 00	188 30	\$ 18 00	170 30
15 00	51 00	73 81	2	14	17 00	2	28	61 77	78 77	152 58	.....	152 58
.....	20 00	20 00	1	5	1 50	.....	.....	.....	1 50	21 50	.....	21 50
7 68	54 45	75 97	2	31	70 00	.....	.....	.....	70 00	145 97	13 84	132 13
10 83	52 00	87 83	.....	.....	.....	1	20	114 16	114 16	201 99	25 00	176 99
13 20	30 00	43 20	.....	.....	.....	.....	.....	.....	.....	43 20	.....	43 20
8 80	40 00	48 80	.....	.....	.....	.....	.....	.....	.....	48 80	.....	48 80
3 70	35 00	41 70	.....	.....	.....	1	26	85 00	85 00	126 70	3 00	123 70
7 98	102 70	129 18	.....	.....	.....	.....	.....	.....	.....	129 18	18 50	110 68
15 81	151 86	253 74	3	230	1,327 25	.....	.....	.....	1,327 25	1,580 99	.....	1,580 99
10 00	44 97	69 02	.....	.....	.....	1	19	51 20	51 20	120 22	14 05	106 17
4 62	113 72	153 34	1	21	33 15	1	12	17 00	50 15	203 49	35 00	168 49
23 82	.....	23 82	.....	.....	.....	1	12	25 00	25 00	48 82	.....	48 82
\$150 81	\$1,029 03	\$1,401 11	13	392	\$1,703 05	8	158	\$649 38	\$2,352 43	\$3,753 54	\$127 39	\$3,626 15

**DICKSON DISTRICT.**

\$ 9 90	\$ 21 05	\$ 30 95	.....	.....	.....	.....	.....	.....	\$ 30 95	.....	\$ 30 95	
10 00	55 00	65 00	.....	.....	.....	.....	.....	.....	65 00	.....	65 00	
3 26	17 90	21 16	.....	.....	.....	.....	.....	.....	21 16	.....	21 16	
10 00	60 16	95 16	2	39	\$ 73 75	.....	.....	\$ 73 75	168 91	.....	168 91	
15 32	60 00	82 80	1	5	11 00	1	6	\$ 12 73	23 73	121 73	\$ 7 50	114 25
28 03	95 60	134 16	1	8	19 00	2	17	122 64	141 64	275 80	105 83	169 97
16 00	40 50	64 50	.....	.....	.....	1	14	200 00	200 00	264 50	.....	264 50
.....	376 68	376 68	1	85	171 67	1	85	460 74	632 41	1,051 34	10 00	1,041 34
5 08	47 80	52 88	.....	.....	.....	.....	.....	.....	.....	52 88	.....	52 88
4 00	80 34	94 34	1	14	43 60	1	21	51 77	95 37	189 71	.....	189 71
7 00	18 00	26 75	.....	.....	.....	.....	.....	.....	.....	26 75	.....	26 75
.....	50 00	50 00	.....	.....	.....	.....	.....	.....	.....	50 00	.....	50 00
7 10	44 71	51 81	.....	.....	.....	.....	.....	.....	.....	51 81	.....	51 81
9 00	79 40	112 40	.....	.....	.....	1	15	45 20	45 20	157 60	24 00	133 60
11 50	36 50	56 16	.....	.....	.....	1	15	52 25	52 25	154 62	52 06	102 56
4 69	8 75	13 44	.....	.....	.....	.....	.....	.....	.....	13 44	.....	13 44
4 65	23 00	32 65	.....	.....	.....	.....	.....	.....	.....	50 65	.....	50 65
7 50	83 31	160 81	1	35	210 85	1	29	184 85	395 70	583 06	90 00	493 06
16 00	.....	20 00	1	7	2 00	.....	.....	.....	2 00	22 00	.....	22 00
5 48	10 00	15 48	1	10	5 00	1	10	3 00	8 00	23 48	.....	23 48
\$174 51	\$1,213 70	\$1,557 15	9	203	\$536 87	10	212	\$1,133 18	\$1,670 05	\$3,375 41	\$289 39	\$3,086 02

**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
FAYETTEVILLE DISTRICT.**

NAME OF CHARGE.	EPWORTH LEAGUES.							SUNDAY SCHOOLS.				
	Senior Leagues.	Members.	Junior Leagues.	Members.	Total League Memb's.	Raised by Leagues for Mis-sions.	For Other Objects.	Total Raised by Leagues.	Number.	Number of Officers & Teach.	Total Number Schola's.	Raised by Sunday Schools for Mis-sions.
Altamont Mission .....									5	20	200	.....
Blanche Circuit.....									4	20	225	.....
Cornersville Circuit.....	2	50	1	20	70				3	26	265	\$ 33 20
Decherd & Estill Springs.....	1	30	1	20	50				4	34	325	25 00
Fayetteville Station.....			1	43	43		\$8 15	\$8 15	1	16	281	25 00
Hillsboro Circuit.....									5	25	225	.....
Huntland Circuit.....									5	36	333	2 00
Lewisburg Station.....									1	15	115	80 00
Lincoln Mission .....									5	12	200	3 00
Lynchburg Circuit.....									3	16	146	.....
Marble Plains Circuit.....									5	24	390	.....
Medium and Ebenezer .....									2	12	115	.....
Monteagle Station.....									1	12	173	12 50
Mulberry Circuit.....									5	11	178	4 80
Pelham Circuit.....									4	23	225	.....
Petersburg Circuit.....									2	14	79	1 00
Rich Valley Circuit .....									4	22	165	.....
Shelbyville Station.....									1	16	280	63 42
Tracy City Station.....									1	12	225	27 70
Union and Beech Grove.....									1	6	75	.....
Unionville Circuit.....									4	24	250	.....
Winchester Station .....									1	17	277	146 00
Total.....	3	80	3	83	163	.....	\$8 15	\$8 15	67	413	4,747	\$423 62

**FRANKLIN DISTRICT.**

Almaville Mission.....									5	28	225	\$ 18 00
Bethesda Circuit.....									4	25	150	
Brentwood Station.....									1	10	139	
Chapel Hill Circuit.....									3	22	193	7 64
College Grove and Triune .....									2	16	161	39 00
Farmington Circuit.....									4		289	8 83
Fernvale Mission.....									3	12	80	
Franklin Circuit.....									3	20	218	7 80
Franklin Station .....									1	17	351	42 25
Nolensville Circuit.....									4	29	225	7 00
Santa Fe Circuit.....									3	20	150	2 00
Smyrna and Thompson .....									2	15	110	10 28
Spring Hill Station.....	1	37			37				1	13	152	50 00
Theta Mission.....									3	16	218	7 45
Thompson Circuit.....	2	50			50		\$30 00	\$30 00	3	25	165	3 34
Wesley Circuit.....									5	25	360	15 25
Williamson Circuit.....	2	36	1	12	48	\$24 00	19 35	43 35	3	30	517	9 62
Total.....	5	123	1	12	135	\$24 00	\$49 35	\$73 35	50	323	3,703	\$228 46

**GALLATIN DISTRICT.**

Alex Green Circuit.....	2	35			35		\$15 00	\$ 15 00	4	31	209	\$ 31 16
Bethpage.....									1	10	85	9 83
Castalian Springs .....									2	10	80	1 50
Cross Plains Circuit.....									5	29	216	5 75
Fairfield Circuit.....									4	20	150	
Gallatin Station.....	1	52			52	\$22 00	66 45	88 45	1	27	347	88 41
Goodlettsville Circuit.....									3	25	218	112 00
Greenbrier Circuit.....	1	30			30		3 00	3 00	3	33	225	12 81
Hartsville Circuit.....									4	22	226	10 00
Hendersonville Circuit.....	1	24			24	1 00	5 00	6 00	3	22	175	18 00
Hermitage Circuit.....									4	29	340	20 00
Jordonia Circuit.....									3	16	180	100 00
Oakwood Mission.....									4	20	250	8 00
Portland and Fountain Head ...	1	30			30	5 00	4 50	9 50	5	33	279	17 00
Sumner Circuit.....									4	22	160	4 77
Westmoreland Circuit.....									4	22	275	
Whitehouse Circuit.....									5	26	280	6 00
Total.....	6	171			171	\$28 00	\$93 95	\$121 95	59	397	3,695	\$445 23



**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
FAYETTEVILLE DISTRICT.**

SUNDAY SCHOOLS.			WOMAN'S FOREIGN MISS'RY SOCIETIES.			WOMAN'S HOME MISSION SOCIETIES.			Total for All Societies.	Total for This Table.	Less Amount Elsewhere Reported.	Net Total, Table 2.
For Chil- dren's Day.	For Other Objects.	Total Amount Raised by Sun- day Sc's.	Societ'y's.	Mem'b's.	Amount Money Col- lected.	Societ'y's.	Mem'b's.	Amount Money Col- lected.				
\$ 2 00	\$ 12 00	\$ 14 00	.....	.....	.....	.....	.....	.....	.....	\$ 14 00	.....	\$ 14 00
6 89	19 61	26 50	.....	.....	.....	.....	.....	.....	.....	26 50	.....	26 50
6 25	68 39	107 84	2	46	\$ 65 00	.....	.....	.....	\$ 65 00	172 84	\$ 33 20	139 64
5 40	.....	30 40	.....	.....	.....	.....	.....	.....	53 20	83 60	.....	83 60
12 46	124 31	161 77	1	19	74 85	1	25	\$ 53 20	53 20	739 15	25 00	714 13
14 00	25 00	39 00	.....	.....	.....	2	49	494 38	569 23	39 00	.....	39 00
9 30	45 96	57 26	.....	.....	.....	.....	.....	.....	.....	57 26	.....	57 26
4 44	69 15	153 59	1	12	14 20	1	18	127 80	142 00	295 59	80 00	215 59
3 00	.....	6 00	.....	.....	.....	.....	.....	.....	.....	6 00	3 00	3 00
5 88	47 90	53 78	.....	.....	.....	1	17	10 00	10 00	63 78	.....	63 78
17 35	33 66	51 01	.....	.....	.....	.....	.....	.....	.....	51 01	.....	51 01
5 35	12 00	17 35	.....	.....	.....	.....	.....	.....	.....	17 35	.....	17 35
7 75	71 00	91 25	1	9	.....	1	32	40 40	40 40	131 65	19 25	112 40
4 42	22 40	31 62	.....	.....	.....	.....	.....	.....	.....	31 62	.....	31 62
3 80	50 00	53 80	.....	.....	.....	.....	.....	.....	.....	53 80	.....	53 80
7 70	15 50	24 20	1	13	45 20	.....	.....	.....	45 20	69 40	1 00	58 40
7 50	43 56	51 06	1	8	19 75	1	14	16 05	35 80	86 86	.....	86 86
14 65	142 13	220 20	1	43	143 89	.....	.....	.....	143 89	364 09	63 42	300 67
8 18	130 00	165 88	.....	.....	.....	.....	.....	.....	.....	165 88	27 70	138 18
7 00	.....	7 00	.....	.....	.....	1	.....	.....	.....	7 00	.....	7 00
5 60	21 08	26 68	.....	.....	.....	.....	.....	.....	.....	26 68	.....	26 68
9 00	216 48	371 48	1	18	52 68	1	41	200 16	252 84	624 32	146 00	478 32
\$167 92	\$1,170 13	\$1,761 67	9	168	\$415 57	9	196	\$941 99	\$1,357 56	\$3,127 38	\$388 57	\$2,738 81

**FRANKLIN DISTRICT.**

\$ 11 22	\$ 25 00	\$ 54 22	.....	.....	.....	.....	.....	.....	.....	\$ 54 22	\$ 18 00	\$ 36 22
2 75	36 46	39 21	.....	.....	.....	.....	.....	.....	.....	39 21	.....	39 21
13 70	48 00	61 70	1	26	\$ 75 05	1	8	\$ 0 70	\$ 75 75	137 45	.....	137 45
17 76	41 35	66 75	2	45	99 01	.....	.....	.....	99 01	165 76	.....	165 76
17 86	31 00	87 86	1	17	72 00	2	37	148 00	220 00	307 86	39 00	268 86
17 92	72 62	99 37	1	19	25 40	.....	.....	.....	25 40	124 77	8 83	115 94
6 40	10 00	16 40	.....	.....	.....	.....	.....	.....	.....	16 40	.....	16 40
24 00	69 00	100 80	3	44	141 10	.....	.....	.....	141 10	241 90	7 80	234 10
10 00	217 56	269 81	4	151	738 18	.....	.....	.....	738 18	1,007 99	.....	1,007 99
13 59	14 20	34 79	1	19	1 90	.....	.....	.....	1 90	36 69	.....	36 69
12 00	45 00	59 00	1	25	114 00	.....	.....	.....	114 00	173 00	.....	173 00
5 72	66 00	82 00	1	18	91 40	.....	.....	.....	48 75	222 15	10 28	211 87
10 00	120 25	180 25	1	27	110 89	1	22	202 95	313 84	494 09	25 00	469 09
7 00	47 40	61 85	.....	.....	.....	1	12	76 80	76 80	138 65	.....	138 65
25 73	165 00	194 07	3	69	257 68	.....	.....	.....	257 68	481 75	.....	481 75
29 00	45 00	89 25	1	8	7 00	1	17	90 00	97 00	186 25	15 25	171 00
21 98	155 51	187 11	2	97	189 24	.....	.....	.....	189 24	419 70	33 62	386 08
\$246 63	\$1,209 35	\$1,684 44	22	568	\$1,922 85	6	96	\$567 20	\$2,490 05	\$4,247 84	\$157 78	\$4,090 06

**GALLATIN DISTRICT.**

\$ 18 54	\$ 156 00	\$ 205 70	.....	.....	.....	.....	.....	.....	.....	\$ 220 70	.....	\$ 220 70
12 00	49 76	71 59	1	29	\$ 61 15	.....	.....	.....	\$ 61 15	132 74	.....	132 74
4 50	25 00	31 00	.....	.....	.....	1	12	\$ 17 00	17 00	48 00	\$ 1 50	46 50
3 44	31 75	40 94	2	25	60 00	.....	.....	.....	60 00	100 94	5 75	95 19
8 48	22 00	30 48	.....	.....	.....	.....	.....	.....	.....	30 48	.....	30 48
30 00	233 65	352 06	2	88	291 55	1	68	280 74	572 29	1,012 80	44 00	968 80
29 00	52 00	193 00	2	48	115 00	1	25	89 00	204 00	397 00	112 00	285 00
20 25	113 36	146 42	1	7	2 60	1	25	262 09	264 69	414 11	154 19	259 92
10 00	73 00	93 00	.....	.....	.....	1	22	118 00	118 00	211 00	10 00	201 00
27 00	41 00	86 00	1	22	35 00	2	35	308 00	343 00	435 00	19 00	416 00
7 09	80 00	107 09	.....	.....	.....	.....	.....	.....	.....	107 09	20 00	87 09
.....	55 50	155 50	.....	.....	.....	.....	.....	.....	.....	155 50	100 00	55 50
7 45	.....	15 45	.....	.....	.....	.....	.....	.....	.....	15 45	8 00	7 45
14 40	202 87	234 27	2	42	61 36	1	.....	75 00	136 36	380 13	22 00	358 13
15 10	48 00	67 87	.....	.....	.....	1	21	129 11	129 11	196 98	4 77	192 21
14 50	60 00	74 50	.....	.....	.....	.....	.....	.....	.....	74 50	.....	74 50
8 00	51 00	65 00	1	16	6 31	.....	.....	.....	6 31	71 31	6 00	65 31
\$229 75	\$1,294 89	\$1,969 87	12	277	\$632 97	9	208	\$1,278 94	\$1,911 91	\$4,003 73	\$507 21	\$3,496 52

**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
LAWRENCEBURG DISTRICT.**

NAME OF CHARGE.	EPWORTH LEAGUES.								SUNDAY SCHOOLS.			
	Senior Leagues.	Members.	Junior Leagues.	Members.	Total League Memb's.	Raised by Leagues for Mis-sions.	For Other Objects.	Total Raised by Leagues.	Number.	Number of Officers & Teach.	Total Number Schola's.	Raised by Sunday Schools for Mis-sions.
Bigbyville and Southport.....	.....	.....	.....	.....	.....	.....	.....	.....	1	12	108	\$ 4 20
Clifton Station.....	.....	.....	.....	.....	.....	.....	.....	.....	1	8	71	.....
Enterprise Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	4	26	282	10 00
Ethridge Circuit.....	1	18	.....	.....	18	.....	.....	.....	4	27	275	18 08
Flatwoods Mission.....	.....	.....	.....	.....	.....	.....	.....	.....	2	15	118	.....
Gillis Mills Mission.....	.....	.....	.....	.....	.....	.....	.....	.....	1	7	52	.....
Graham Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	3	12	90	.....
Hampshire & Cross Bridges....	.....	.....	.....	.....	.....	.....	.....	.....	2	14	177	18 89
Hohenwald Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	4	20	150	.....
Howard Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	3	18	150	.....
Lawrenceburg Station.....	.....	.....	.....	.....	.....	.....	.....	.....	1	13	183	58 00
Linden Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	1	7	80	.....
Loretta Mission.....	.....	.....	.....	.....	.....	.....	.....	.....	3	16	250	1 00
Mt. Auburn Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Pleasant Station.....	.....	.....	.....	.....	.....	.....	.....	.....	1	18	285	35 50
Napier Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	4	20	300	.....
Savannah Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	3	15	145	3 45
Savannah Station.....	.....	.....	.....	.....	.....	.....	.....	.....	1	14	130	41 36
Waynesboro Mission.....	.....	.....	.....	.....	.....	.....	.....	.....	5	19	250	.....
West Point Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	5	32	355	20 00
Williamsport Circuit.....	.....	.....	.....	.....	.....	.....	.....	.....	3	18	165	3 00
Total.....	1	18	.....	.....	18	.....	.....	.....	52	331	3,616	\$213 48

**LEBANON DISTRICT.**

Alexandria and Watertown ....									3	18	200	\$ 25 00
Baxter Circuit.....									5	10	200	12 75
Byrdstown Mission.....									2	12	100	
Cainsville Mission.....									3	12	200	6 00
Carthage Circuit.....	1	30	1	25	55				2	12	95	2 50
Celina Mission.....									5	33	246	4 91
Chestnut Mound Circuit.....									8	56	350	4 00
Cookeville Station ....									1	15	385	60 56
Crawford Mission.....									1	5	35	4 60
Dycus Circuit.....									6	32	182	10 00
Gainsboro and Granville.....									6	27	180	
Gordonsville Circuit.....									4	27	255	24 59
Jacob's Hill Circuit.....									5	35	256	10 00
Keltonsborg Circuit.....									6	36	350	5 00
Lebanon Circuit.....									4	23	250	32 00
Lebanon Station.....									1	18	400	42 47
Liberty Circuit.....									4	25	120	2 50
Livingston Mission.....									2	15	285	10 90
Monterey and Algood.....									2	17	325	35 00
Oak Hill and Paran Mission.....									13	104	500	3 00
Rome Mission.....									4	24	150	7 65
Smithville Station.....			1	25	25				1	10	93	16 02
Total.....	1	30	2	50	80				88	566	5,157	\$319 45

**MURFREESBORO DISTRICT.**

Bedford Mission.....									4	23	200	\$ 3 25
Bellbuckle Station.....	1	30			30				2	21	219	40 30
Bell Springs Circuit.....									8	57	560	
Bon Air and Clifty Mission .....									4	36	459	
Caney Fork Mission.....									4	22	240	
Hickory Creek Circuit.....	1	32			32		\$ 3 20	\$ 3 20	5	28	295	10 25
Manchester and Morrison.....									5	35	325	
McMinnville Mission.....									4	37	270	
McMinnville Station.....	1	40			40	\$10 00	192 05	202 05	1	12	221	40 00
Murfreesboro Circuit.....									4	26	170	
Murfreesboro' Station.....	1	25			25		5 40	5 40	1	24	425	50 00
Rockvale Circuit.....									4	18	205	23 50
Smyrna Circuit.....									4	34	383	55 84
Sparta Mission.....	1	40			40		10 00	10 00	6	36	468	
Sparta Station.....									1	16	200	
Stones River Circuit.....									4	30	255	24 51
Summitville Mission.....									3	18	205	7 47
Tullahoma Station.....									1	11	166	50 00
Walnut Grove Circuit.....									4	16	200	11 00
Wartrace Station.....									1	12	133	16 89
Woodbury Mission.....									4	16	300	
Total.....	5	167			167	\$10 00	\$210 65	\$220 65	74	528	5,899	\$333 01

**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
LAWRENCEBURG DISTRICT.**

SUNDAY SCHOOLS.			WOMAN'S FOREIGN MISSION SOCIETIES.			WOMAN'S HOME MISSION SOCIETIES.			Total for All Societies.	Total for This Table.	Less Amount Elsewhere Reported.	Net Total, Table 2.
For Chil- dren's Day.	For Other Objects.	Total Amount Raised by Sun- day Sc's.	Societ- y's.	Mem- b's.	Amount Money Col- lected.	Societ- y's.	Mem- b's.	Amount Money Col- lected.				
\$ 10 00	\$ 10 00	\$ 24 20	.....	.....	.....	.....	.....	.....	.....	\$ 24 20	\$ 4 20	\$ 20 00
.....	18 00	18 00	.....	.....	.....	.....	.....	.....	.....	18 00	.....	18 00
12 00	54 50	76 50	.....	.....	.....	1	20	\$106 00	\$ 106 00	182 50	.....	182 50
15 53	74 38	107 99	.....	.....	.....	.....	.....	.....	.....	107 99	18 08	89 91
.....	4 00	4 00	.....	.....	.....	.....	.....	.....	.....	4 00	.....	4 00
1 74	6 00	7 74	.....	.....	.....	.....	.....	.....	.....	7 74	.....	7 74
2 20	12 50	14 70	.....	.....	.....	.....	.....	.....	.....	14 70	.....	14 70
19 00	86 58	124 47	1	10	\$ 17 50	1	24	22 40	39 90	164 37	18 98	145 39
.....	50 00	50 00	.....	.....	.....	.....	.....	.....	.....	50 00	.....	50 00
7 40	79 60	145 00	1	20	53 75	1	23	229 24	282 99	427 99	58 00	369 99
.....	36 25	36 25	1	9	19 95	1	9	34 50	54 45	90 70	.....	90 70
.....	26 00	27 00	.....	.....	.....	.....	.....	.....	.....	27 00	1 00	26 00
.....	25 00	25 00	.....	.....	.....	.....	.....	.....	.....	25 00	.....	25 00
15 65	97 45	148 60	1	66	286 15	.....	.....	.....	286 15	434 75	.....	434 75
3 25	27 62	30 87	.....	.....	.....	.....	.....	.....	.....	30 87	.....	30 87
1 00	15 25	19 70	.....	.....	.....	.....	.....	.....	.....	19 70	.....	19 70
5 52	61 66	108 54	1	27	75 50	3	66	291 27	366 77	475 31	81 36	393 95
.....	6 15	6 15	.....	.....	.....	.....	.....	.....	.....	6 15	.....	6 15
9 00	76 45	105 45	.....	.....	.....	2	20	84 00	84 00	189 45	84 00	105 45
17 07	115 00	135 07	2	31	61 23	.....	.....	.....	61 23	196 30	3 00	193 30
\$119 36	\$882 39	\$1,215 23	7	163	\$514 08	9	162	\$767 41	\$1,281 49	\$2,496 72	\$268 62	\$2,228 10

**LEBANON DISTRICT.**

\$ 8 00	\$ 185 00	\$ 218 00	1	5	.....	1	18	\$ 71 55	\$ 71 55	\$ 289 55	\$ 25 00	\$ 264 55
.....	10 00	22 75	.....	.....	.....	.....	.....	.....	.....	22 75	12 75	10 00
.....	25 00	25 00	.....	.....	.....	.....	.....	.....	.....	25 00	.....	25 00
.....	.....	6 00	.....	.....	.....	.....	.....	.....	.....	6 00	.....	6 00
.....	69 25	71 75	.....	.....	.....	.....	.....	.....	.....	71 75	2 50	69 25
.....	39 48	44 39	.....	.....	.....	.....	.....	.....	.....	44 39	4 91	39 48
.....	44 00	48 00	.....	.....	.....	.....	.....	.....	.....	48 00	4 00	44 00
6 94	138 00	205 50	.....	.....	.....	.....	.....	.....	.....	205 50	60 56	144 94
.....	.....	4 60	.....	.....	.....	.....	.....	.....	.....	4 60	4 60	.....
.....	45 00	55 00	.....	.....	.....	.....	.....	.....	.....	55 00	10 00	45 00
1 00	77 65	78 65	.....	.....	.....	.....	.....	.....	.....	78 65	.....	78 65
7 50	110 17	142 26	2	28	\$ 59 40	.....	.....	59 40	59 40	201 66	24 59	177 07
.....	.....	10 00	2	33	115 00	.....	.....	115 00	115 00	125 00	10 00	115 00
.....	26 50	31 50	.....	.....	.....	.....	.....	.....	.....	31 50	5 00	26 50
40 00	80 00	152 00	1	12	15 00	.....	.....	15 00	15 00	167 00	32 00	135 00
8 32	166 06	216 85	1	42	177 38	1	21	234 52	411 90	628 75	42 47	586 28
15 00	37 00	54 50	.....	.....	.....	.....	.....	.....	.....	54 50	2 50	52 00
3 00	79 70	93 60	1	81	221 00	.....	.....	221 00	221 00	314 60	10 90	303 70
8 28	90 00	133 28	1	11	10 10	1	31	296 95	307 05	440 33	35 00	405 33
.....	80 00	83 00	.....	.....	.....	.....	.....	.....	.....	83 00	3 00	80 00
.....	21 00	28 65	.....	.....	.....	.....	.....	15 00	15 00	43 65	7 65	36 00
.....	35 00	51 02	.....	.....	.....	.....	.....	.....	.....	51 02	16 02	35 00
\$98 04	\$1,358 81	\$1,776 30	9	212	\$597 88	3	70	\$618 02	\$1,215 90	\$2,992 20	\$313 45	\$2,678 75

**MURFREESBORO DISTRICT.**

\$ 3 28	\$ 23 00	\$ 29 53	1	7	.....	2	.....	.....	.....	\$ 29 53	.....	\$ 29 53
8 16	110 80	159 26	1	40	\$ 79 23	1	27	\$ 29 38	\$ 108 61	267 87	\$ 50 00	217 87
12 00	43 39	55 39	.....	.....	.....	1	12	6 00	6 00	61 39	.....	61 39
3 22	7 50	10 72	.....	.....	.....	.....	.....	.....	.....	10 72	.....	10 72
.....	40 00	40 00	.....	.....	.....	.....	.....	.....	.....	40 00	.....	40 00
15 15	68 88	94 28	.....	.....	.....	.....	.....	.....	.....	97 48	.....	97 48
5 50	71 00	76 50	.....	.....	.....	1	9	10 00	10 00	86 50	.....	86 50
9 00	30 00	39 00	.....	.....	.....	.....	.....	.....	.....	39 00	.....	39 00
9 80	69 63	119 43	1	24	163 45	1	6	60	164 05	485 53	192 05	293 48
8 67	23 46	32 13	.....	.....	.....	.....	.....	.....	.....	32 13	.....	32 13
12 00	403 35	465 35	4	119	264 05	4	138	795 05	1,059 10	1,529 85	400 00	1,129 85
2 90	.....	26 40	1	6	.....	.....	.....	.....	.....	26 40	.....	26 40
25 20	165 54	246 58	1	6	9 00	3	36	230 17	239 17	535 75	236 45	299 30
7 00	56 00	63 00	.....	.....	.....	.....	.....	.....	.....	73 00	.....	73 00
3 00	160 00	163 00	1	10	30 00	1	27	65 00	95 00	258 00	.....	258 00
12 50	74 04	111 05	3	64	78 30	1	9	15 20	93 50	204 55	24 51	180 04
2 34	15 00	24 81	.....	.....	.....	.....	.....	.....	.....	24 81	.....	24 81
2 35	64 52	116 87	1	20	159 15	1	43	266 94	426 09	542 96	50 00	492 96
8 80	33 06	52 86	1	12	18 00	1	4	5 20	23 20	76 06	.....	76 06
4 45	38 82	60 16	1	6	11 80	1	25	62 00	73 80	133 96	.....	133 96
.....	16 00	16 00	.....	.....	.....	.....	.....	.....	.....	16 00	.....	16 00
\$155 32	\$1,513 99	\$2,002 32	16	314	\$812 98	18	336	\$1,535 54	\$2,348 52	\$4,571 49	\$953 01	\$3,618 48

**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
NASHVILLE DISTRICT.**

NAME OF CHARGE.	EPWORTH LEAGUES.							SUNDAY SCHOOLS.				
	Senior Leagues.	Members.	Junior Leagues.	Members.	Total League Memb's.	Raised by Leagues for Mis-sions.	For Other Objects.	Total Raised by Leagues.	Number.	Number of Officers & Teach.	Total Number Schola s.	Raised by Sunday Schools for Mis-sions.
Alex Erwin.....	1	32	1	30	62	\$ 48 40	\$ 318 16	\$ 366 56	1	21	311	\$ 54 00
Arlington.....									1	12	122	38 05
Belmont Mission.....									1	15	200	
Blakemore Mission.....	1	45			45	10 00	20 00	30 00	1	27	356	51 73
Carroll Street.....	1	25			25	30 00	25 00	55 00	1	30	332	50 00
Centenary Mission.....									4	28	190	15 00
Cherokee Park Mission.....									1	9	80	
East End.....	1	75			75	81 00	52 00	133 00	1	39	736	236 47
Elm Street.....	1	25			25	35 00	50 00	85 00	1	26	186	62 30
Fillmore Mission.....	1	30	1	17	47		118 36	118 36	1	13	98	10 00
Greenwood Mission.....									1	6	45	5 00
Hobson.....	1	25			25		10 00	10 00	1	25	250	50 00
Humphreys Street.....	1	19			19		53 00	53 00	1	10	104	4 00
McFerrin Memorial.....	1	26	1	42	68	54 00	136 00	190 00	1	35	350	
McKendree.....									1	50	646	292 00
McTyeire Memorial Mission.....									1	10	150	5 00
Monroe Street.....	1	27			27		26 35	26 35	1	30	375	52 12
Park Avenue.....	1	41			41		47 16	47 16	1	15	162	
South End Mission.....	1	75			75	30 00	208 00	238 00	1	28	210	137 61
Trinity.....	1	32			32		18 00	18 00	1	22	152	61 01
Tulip Street.....	1	45			45	75 00	55 00	130 00	2	55	750	761 00
Watkins Grove Mission.....									1	5	25	
Waverly Place.....	1	39			39		75 16	75 16	1	26	258	104 09
West End.....									2	69	750	471 51
West Nashville.....	1	65			65		90 00	90 00	1	23	394	48 45
Winn's Chapel.....	1	25			25				1	10	122	
Woodbine.....			1	23	23	10 00	75 00	85 00	1	18	276	34 64
Total.....	17	650	4	112	762	\$373 40	\$1,377 19	\$1,750 59	32	655	7,630	\$2,543 98

**RECAPITULATION.**

Clarksville District.....	3	140	2	56	196	\$168 50	\$ 112 09	\$ 280 59	55	364	3,903	\$ 232 29
Columbia District.....	7				293	34 00	114 21	148 21	41	307	3,462	221 27
Dickson District.....	7	177	4	116	293				87	533	4,938	168 94
Fayetteville District.....	3	80	3	83	163		8 15	8 15	67	413	4,747	423 62
Franklin District.....	5	123	1	12	135	24 00	49 35	73 35	50	323	3,703	228 46
Gallatin District.....	6	171			171	28 00	93 95	121 95	59	397	3,695	445 23
Lawrenceburg District.....	1	18			18				52	331	3,616	213 48
Lebanon District.....	1	30	2	50	80				88	566	5,157	319 45
Murfreesboro District.....	5	167			167	10 00	210 65	220 65	74	528	5,899	333 01
Nashville District.....	17	650	4	112	762	373 40	1,377 19	1,750 59	32	655	7,630	2,543 98
Total.....	48	1,556	16	429	1,985	\$637 90	\$1,965 59	\$2,603 49	605	4,417	46,750	\$5,129 73
Total last year.....	49	1,650	27	718	2,368	432 78	1,866 56	2,298 34	582	4,278	43,935	4,016 97
Increase.....						\$205 12	\$99 03	\$305 15	23	139	2,815	\$1,112 76
Decrease.....	1	94	11	289	383							



**Table No. II.—Epworth Leagues, Sunday Schools, Etc.  
NASHVILLE DISTRICT.**

SUNDAY SCHOOLS.			WOMAN'S FOREIGN MISS'RY SOCIETIES.			WOMAN'S HOME MISSION SOCIETIES.			Total for All Societies.	Total for This Table.	Less Amount Elsewhere Reported.	Net Total, Table 2.
For Chil- dren's Day.	For Other Objects.	Total Amount Raised by Sun- day Sc's.	Societi's.	Mem'b's.	Amount Money Col- lected.	Societi's.	Mem'b's.	Amount Money Col- lected.				
\$ 10 00	\$ 230 57	\$ 294 57	1	20	\$ 20 15	1	21	\$ 160 26	\$ 180 41	\$ 841 54	\$ 54 00	\$ 787 54
9 67	65 15	112 87	3	67	126 05	2	21	109 27	235 32	348 19	86 34	261 85
.....	272 15	272 15	1	25	57 27	1	24	210 00	267 27	539 42	.....	539 42
10 12	178 05	239 90	1	21	50 00	1	22	60 00	110 00	379 90	.....	379 90
8 00	417 27	475 27	2	90	91 18	2	66	436 40	527 58	1,057 85	88 00	969 85
9 99	80 00	104 99	.....	.....	.....	1	13	24 00	24 00	128 99	15 00	113 99
.....	28 17	28 17	.....	.....	.....	.....	.....	.....	.....	28 17	.....	28 17
15 14	735 89	987 50	1	37	143 80	1	38	46 10	189 90	1,310 40	236 47	1,073 93
16 48	303 56	382 34	1	30	119 20	1	63	583 17	702 37	1,169 71	62 30	1,107 41
2 15	72 03	84 18	1	13	17 45	1	15	19 60	37 05	239 59	24 00	215 59
.....	15 00	20 00	.....	.....	.....	.....	.....	.....	.....	20 00	5 00	15 00
2 50	329 83	382 33	1	35	36 10	1	38	191 79	227 89	620 22	50 00	570 22
.....	16 00	20 00	.....	.....	.....	.....	.....	.....	.....	73 00	4 00	69 00
19 34	295 91	315 25	1	49	835 91	1	31	35 00	870 91	1,376 16	98 00	1,278 16
50 00	450 05	792 05	1	134	1,029 10	.....	.....	.....	1,029 10	1,821 15	292 00	1,529 15
3 32	50 00	58 32	.....	.....	.....	1	34	100 00	100 00	158 32	5 00	153 32
10 00	161 38	223 50	1	20	117 00	1	7	19 80	136 80	386 65	68 47	318 18
6 00	179 72	185 72	1	15	17 52	1	15	54 65	72 17	305 05	.....	305 05
14 05	407 54	559 20	1	41	173 81	1	41	94 89	268 70	1,065 90	.....	1,065 90
12 00	84 00	157 01	1	13	39 00	1	9	17 08	56 08	231 09	61 01	170 08
14 50	661 70	1,437 20	2	118	710 00	2	98	775 00	1,485 00	3,052 20	.....	3,052 20
.....	8 00	8 00	.....	.....	.....	.....	.....	.....	.....	8 00	.....	8 00
16 88	295 00	415 97	.....	.....	.....	1	63	365 61	365 61	856 74	104 09	752 65
23 02	854 11	1,348 64	3	235	1,786 90	.....	.....	.....	1,786 90	3,135 54	471 51	2,664 03
11 55	624 66	684 66	2	29	19 25	1	37	325 40	344 65	1,119 31	48 45	1,070 86
3 00	3 00	6 00	.....	.....	.....	.....	.....	.....	.....	6 00	.....	6 00
5 00	130 00	169 64	1	19	78 00	1	35	356 70	434 70	689 34	44 64	644 70
\$272 71	\$6,948 74	\$9,765 43	26	1,011	\$5,467 79	23	691	\$3,984 72	\$9,452 41	\$20,968 53	\$1,818 28	\$19,150 25

**RECAPITULATION.**

\$ 170 91	\$ 1,282 61	\$ 1,685 81	14	427	\$ 1,644 09	16	268	\$ 1,175 13	\$ 2,819 22	\$ 4,785 62	\$ 385 64	\$ 4,399 98
150 81	1,029 03	1,401 11	13	392	1,704 05	8	158	649 38	2,353 43	3,754 54	127 39	3,626 15
174 51	1,213 70	1,557 15	9	203	536 87	10	212	1,133 18	1,670 05	3,375 41	289 39	3,086 02
167 92	1,170 13	1,761 67	9	168	415 57	9	196	941 99	1,357 56	3,127 38	388 57	2,738 81
246 63	1,209 35	1,584 44	22	568	1,922 85	6	96	567 20	2,490 05	4,247 84	157 78	4,090 06
229 75	1,294 89	1,969 87	12	277	632 97	9	208	1,278 94	1,911 91	4,003 73	507 21	3,496 52
119 36	882 39	1,215 23	7	163	514 08	9	162	767 41	1,281 49	2,496 72	268 62	2,228 10
98 04	1,358 81	1,776 30	9	212	597 88	3	70	618 02	1,215 90	2,992 20	313 45	2,678 75
155 32	1,513 99	2,002 32	16	314	812 98	18	336	1,535 54	2,348 52	4,571 49	953 01	3,618 48
272 71	6,948 74	9,765 43	26	1,011	5,467 79	23	691	3,984 72	9,452 51	20,968 53	1,818 28	19,150 25
\$1,785 96	\$17,903 64	\$24,819 33	137	3,735	\$14,249 13	111	2,397	\$12,651 51	\$26,900 64	\$54,323 46	\$5,209 34	\$49,113 12
1,328 42	17,806 61	23,152 00	123	3,640	17,498 23	92	2,025	11,869 88	29,368 11	54,938 06	5,514 05	49,424 01
\$457 54	\$97 03	\$1,667 33	14	95	.....	19	372	\$781 63	.....	.....	.....	.....
.....	.....	.....	.....	.....	\$3,249 10	.....	.....	.....	\$2,467 47	\$611 60	\$304 71	\$310 89

**Table No. III.—Finance.  
CLARKSVILLE DISTRICT.**

NAME OF CHARGE.	PRESIDING ELDER.		PREACHER IN CHARGE.		BISHOPS' FUND.		CONFERENCE CLAIMANTS.		FOREIGN MISSIONS.		Home and Conference Missions Assessed.
	Assess'd.	Paid.	Assessed.	Paid.	Ass'd.	Paid.	Ass'd.	Paid.	Assess'd.	Paid.	
Adams Circuit*.....	\$ 99 00	\$ 96 02	\$ 750 00	\$ 750 00	\$ 21 00	\$ 21 00	\$ 57 00	\$ 35 24	\$ 94 00	\$ 58 28	\$ 88 00
Antioch Circuit.....	94 00	94 00	700 00	700 00	20 00	20 00	54 00	54 00	89 00	89 00	84 00
Asbury Circuit.....	94 00	94 00	660 00	660 00	20 00	10 00	54 00	33 00	90 00	60 00	84 00
Ashland City Circuit..	75 00	69 60	900 00	833 00	16 00	16 00	43 00	43 00	72 00	72 00	67 00
Barren Plains Mission	38 00	38 00	217 00	255 30	8 00	8 00	22 00	22 00	37 00	37 00	35 00
Big Rock Circuit.....	75 00	75 00	500 00	503 00	16 00	16 00	43 00	43 00	70 00	70 00	67 00
Cedar Hill Circuit.....	103 00	103 00	725 00	725 00	21 00	21 00	59 00	59 00	98 00	98 00	91 00
Forrest St. & St. B....	99 00	99 50	700 00	704 50	21 00	12 00	57 00	40 00	94 00	33 00	88 00
Madison Street.....	273 00	273 00	2,000 00	2,000 00	56 00	56 00	155 00	155 00	257 00	257 00	244 00
Montgomery Circuit..	84 00	75 70	700 00	631 80	18 00	13 50	49 00	35 00	80 00	60 00	75 00
New Providence & B..	108 00	108 00	800 00	805 50	23 00	23 00	62 00	62 00	103 00	103 00	96 00
Palmyra Mission.....	48 00	48 00	300 00	300 00	10 00	4 52	27 00	12 00	46 00	46 00	43 00
Pleasant View & Mal..	81 00	81 00	600 00	651 00	17 00	17 00	49 00	49 00	81 00	81 00	75 00
Red River Circuit.....	84 00	84 00	661 00	661 00	18 00	18 00	48 00	48 00	81 00	81 00	75 00
Southside Circuit.....	94 00	94 00	700 00	700 00	20 00	20 00	54 00	54 00	90 00	90 00	84 00
Springfield.....	148 00	148 00	1,200 00	1,200 00	31 00	31 00	85 00	85 00	141 00	141 00	132 00
Total.....	\$1,600 00	\$1,580 82	\$12,113 00	\$12,080 10	\$336 00	\$307 02	\$918 00	\$829 24	\$1,523 00	\$1,376 28	\$1,423 00

\*After Conference this circuit paid in full.

**COLUMBIA DISTRICT.**

Bethel Circuit.....	\$ 66 00	\$ 64 50	\$ 550 00	\$ 536 50	\$ 15 00	\$ 15 00	\$ 38 00	\$ 38 00	\$ 61 00	\$ 61 50	\$ 58 00
Chestnut Grove Mis...	31 00	31 00	215 00	215 00	6 00	6 00	18 00	18 00	29 00	29 00	27 00
Columbia.....	264 00	264 00	2,000 00	2,000 00	56 00	56 00	150 00	150 00	245 00	245 00	230 00
Culleoka and Burks ...	79 00	79 00	600 00	600 00	16 00	16 00	46 00	46 00	73 00	73 00	68 00
Dellrose and Shiloh...	92 00	92 00	700 00	700 00	20 00	20 00	53 00	53 00	86 00	86 00	81 00
Diana Circuit.....	79 00	63 74	600 00	411 11	16 00	16 00	46 00	46 00	73 00	73 00	68 00
Elkton & Bee Spring..	105 00	105 00	800 00	800 00	22 00	22 00	60 00	35 00	97 00	65 00	91 00
Lynnville & Taylor's..	92 00	92 00	700 00	700 00	20 00	20 00	53 00	53 00	86 00	86 00	81 00
Mooreville & Bryant	72 00	72 00	575 00	575 00	15 00	15 00	41 00	41 00	67 00	67 00	63 00
Olivet & Pleasant V...	79 00	79 00	600 00	600 00	16 00	16 00	46 00	46 00	73 00	73 00	68 00
Pisgah Circuit.....	69 00	69 00	600 00	600 00	14 00	14 00	39 00	39 00	65 00	65 00	60 00
Prospect & Pleas. H...	79 00	79 00	600 00	600 00	16 00	16 00	46 00	46 00	73 00	73 00	68 00
Pulaski.....	264 00	264 00	2,000 00	2,000 00	56 00	56 00	150 00	150 00	245 00	245 00	230 00
Richland Circuit.....	72 00	72 00	600 00	600 00	15 00	15 00	41 00	41 00	67 00	67 00	63 00
S. Columbia & Mt. Oliv.	85 00	85 00	650 00	650 00	18 00	10 00	50 00	26 00	79 00	50 00	75 00
Trinity Circuit.....	72 00	72 00	600 00	600 00	15 00	15 00	41 00	41 00	67 00	67 00	63 00
Total.....	\$1,600 00	\$1,583 24	\$12,390 00	\$12,187 61	\$336 00	\$328 00	\$918 00	\$869 00	\$1,486 00	\$1,425 00	\$1,394 00

**DICKSON DISTRICT.**

Bascom Circuit.....	\$ 38 00	\$ 38 00	\$ 325 00	\$ 325 00	\$ 6 00	.....	\$ 13 00	\$ 13 00	\$ 21 00	\$ 6 90	\$ 19 00
Bellsburg Circuit.....	45 00	45 00	300 00	300 00	5 00	\$ 5 00	10 00	10 00	21 00	21 00	22 00
Bold Spring Mission...	40 00	40 00	160 00	165 46	5 00	5 00	11 00	11 00	17 00	17 00	16 00
Centerville Station....	150 00	150 00	999 00	900 00	18 00	18 00	50 00	50 00	86 00	86 00	80 00
Charlotte Circuit.....	80 00	80 00	509 00	518 00	12 00	12 00	32 00	32 00	51 00	51 00	48 00
Cumberland City Ct...	95 00	95 00	600 00	600 00	14 00	13 00	39 00	35 00	66 00	59 00	62 00
Cumberland Fur. Ct...	60 00	60 00	505 00	505 00	8 00	8 00	20 00	20 00	37 00	37 00	32 00
Dickson Station.....	155 00	155 00	1,500 00	1,500 00	22 00	22 00	62 00	62 00	107 00	107 00	97 00
Dover Circuit.....	80 00	80 00	500 00	500 00	12 00	9 85	33 00	27 09	55 00	45 00	54 00
Erin Circuit.....	105 00	84 00	700 00	599 25	18 00	15 00	50 00	45 00	85 00	75 00	80 00
Goodrich Mission.....	45 00	44 20	256 00	250 00	8 00	8 00	20 00	15 00	34 00	34 00	31 00
Liberty Mission.....	51 00	42 15	304 00	251 45	6 00	6 00	17 00	16 00	30 00	21 00	27 00
Little Lot Circuit.....	49 00	49 00	400 00	400 00	9 00	9 00	26 00	13 00	42 00	42 00	40 00
McEwen Circuit.....	70 00	70 00	662 00	662 00	10 00	10 00	29 00	29 00	53 00	53 00	48 00
Pisgah and Ebenezer..	85 00	80 30	550 00	519 70	12 00	12 00	34 00	34 00	57 00	57 00	57 00
Standing Rock Ct.....	41 00	41 00	383 00	383 00	5 00	3 00	15 00	10 00	24 00	22 00	22 00
Stewart Mission.....	55 00	55 00	400 00	400 00	7 00	7 00	20 00	20 00	38 00	38 00	37 00
Waverly Station.....	150 00	150 00	900 00	900 00	18 00	18 00	51 00	51 00	84 00	84 00	81 00
White Bluff Circuit....	57 00	57 00	450 00	450 00	8 00	8 00	22 00	22 00	38 00	38 00	35 00
Yellow Creek Circuit.	49 00	49 00	400 00	400 00	7 00	7 00	19 00	19 00	32 00	32 00	30 00
Total.....	\$1,500 00	\$1,464 65	\$10,695 00	\$10,528 86	\$210 00	\$195 85	\$573 00	\$534 09	\$978 00	\$925 90	\$918 00

**Table No. III.—Finance.  
CLARKSVILLE DISTRICT.**

Home and Conference Missions— Paid.	Specials for Missions— Paid.	CHURCH EXTENSION.		EDUCATION.		American Bi- ble Society— Paid.	Superannuate Endowment Fund—Paid.	JOURNAL.		Objects Not Elsewhere Reported.	Total, Table No. 3.	Total, Table No. 2.	Total, Table No. 1.	Grand Total, Tables 1, 2, and 3.
		Ass'd.	Paid.	Assess'd.	Paid.			Assess'd.	Paid.					
54 56		\$ 61 00	\$ 37 20	\$ 50	\$ 31 00	\$10 00		\$ 3	\$ 1 86		\$ 1,095 16	\$ 51 15	\$ 450 00	\$ 1,596 31
84 00		58 00	58 00	47	47 00	7 70		3	3 00	\$ 74 85	1,231 15	319 45	175 75	1,726 35
57 50		58 00	27 00	47	20 00	5 04		3	1 00	167 50	1,135 04	13 00	704 45	1,852 49
67 00		46 00	40 00	38	31 00	7 30		2	2 00	224 45	1,404 35	242 22	605 00	2,251 57
35 00		23 00	23 00	19	19 00	4 00		1	1 00	330 60	772 90	28 05	10 00	810 95
50 00		46 00	20 00	38	20 00	1 00		2	2 00	229 68	1,029 68	49 00	59 00	1,137 68
69 00	\$60 00	54 00	50 00	52	20 00	3 00		3	3 00	154 00	1,365 00	289 99	18 50	1,673 49
30 00		61 00	17 50	50	31 00	3 50		3	3 00	122 42	1,096 42	232 84	67 61	1,396 87
244 00		166 00	166 00	135	135 00	5 00		6	6 00	1,545 70	4,842 70	1,791 67	2,260 20	8,894 57
50 00		52 00	25 00	43	22 00	1 50		2	1 50	85 75	1,001 75	50 43	94 60	1,146 78
96 00		66 00	66 00	55	55 00	25 00		3	3 00	172 50	1,519 00	401 88	80 00	2,000 38
19 00		29 00	13 00	24	10 50	3 55		1	1 00	16 30	473 87	161 16	146 00	781 03
75 00		52 00	41 00	43	34 00	6 00		2	2 00	105 00	1,139 00	74 09	96 00	1,309 09
75 00		52 00	52 00	43	43 00	2 10		2	2 00	322 78	1,388 88	113 91	168 30	1,671 09
84 00		58 00	41 00	47	33 00	2 00		3	3 00	115 67	1,236 67	203 94	23 75	1,464 36
162 00		91 00	91 00	74	74 00	5 37		4	4 00	358 27	2,299 64	376 40	79 55	2,755 59
\$1,252 06	\$60 00	\$973 00	\$767 70	\$805	\$622 50	\$92 06		\$43	\$39 36	\$4,025 47	\$23,031 61	\$4,399 48	\$5,038 81	\$32,470 40

**COLUMBIA DISTRICT.**

\$ 58 00	\$ 40 00	\$ 40 00	\$ 33	\$ 33 00	\$ 2 64		\$ 2	\$ 2 00	\$ 363 00	\$ 1,213 64	\$ 49 87	\$ 28 40	\$ 1,291 91
27 00	19 00	20 00	16	16 00			2	2 00		364 00	15 00	5 00	384 00
230 00	163 00	163 00	132	132 00	7 50		7	7 00	679 50	3,934 00	676 93	502 00	5,112 93
68 00	49 00	49 00	40	40 00	5 00		2	2 00	50 00	1,028 00	170 30	1,234 50	2,482 80
81 00	56 00	56 00	46	46 00	1 65		2	2 00	193 40	1,331 05	152 58	103 50	1,587 13
68 00	49 00	38 65	40	20 00	6 00		2	55		748 55	21 50	34 85	804 90
50 00	64 00	35 00	53	35 00			3	3 00	116 50	1,266 50	132 13	159 00	1,557 63
81 00	56 00	56 00	46	46 00			2	2 00	120 50	1,256 50	176 99	171 00	1,604 49
63 00	44 00	44 00	36	36 00	1 50		2	2 00	161 50	1,078 00	43 20	100 00	1,221 20
68 00	49 00	34 00	40	25 00	2 50		2	2 00	38 90	984 40	48 80	493 70	1,526 90
60 00	42 00	43 00	36	36 00			2	2 00	130 00	1,058 00	123 70	125 00	1,306 70
68 00	49 00	49 00	40	40 00	3 00		2	2 00		976 00	110 68	36 00	1,122 68
230 00	163 00	163 00	132	132 00	11 33		7	7 00	687 26	3,945 59	1,580 99	892 75	6,419 33
63 00	44 00	44 00	36	36 00			2	2 00		940 00	106 17	67 00	1,113 17
40 00	52 00	27 00	43	20 00			2	2 00	18 00	928 00	168 49	208 00	1,304 49
63 00	44 00	44 00	36	36 00	2 00		2	2 00	184 56	1,126 56	48 82	94 00	1,269 38
\$1,308 00	\$983 00	\$905 65	\$805	\$729 00	\$43 12		\$43	\$41 55	\$2,743 12	\$22,178 29	\$3,626 15	\$4,304 70	\$30,109 14

**DICKSON DISTRICT.**

\$ 19 00	.....	\$ 15 00	\$ 10 00	\$ 11	\$ 11 00	.....	.....	\$ 1	\$ 1 00	\$ 70 97	\$ 494 87	\$ 30 95	\$ 301 00	\$ 826 82
22 00	.....	12 00	12 00	9	9 00	.....	.....	1	1 00	155 30	580 30	65 00	175 00	820 30
16 00	.....	13 00	13 00	9	9 00	.....	.....	1	1 00	128 00	405 46	21 16	180 00	606 62
80 00	.....	53 00	53 00	44	44 00	\$ 3 00	.....	2	2 00	323 50	1,709 50	166 91	70 00	1,948 41
48 00	.....	33 00	33 00	29	29 00	1 22	.....	2	2 00	310 00	1,116 22	114 25	160 10	1,390 57
56 00	\$100 00	42 00	38 00	36	32 00	1 28	.....	2	2 00	283 75	1,315 03	169 97	624 29	2,108 29
32 00	.....	23 00	23 00	19	19 00	.....	.....	2	2 00	48 50	754 50	264 50	409 00	1,428 00
97 00	10 00	65 00	65 00	55	55 00	6 11	.....	3	3 00	615 00	2,697 11	1,041 34	134 50	3,872 95
44 50	.....	35 00	28 73	29	23 80	.....	.....	1	1 00	269 95	1,029 92	52 88	314 80	1,397 60
80 00	.....	51 00	17 00	44	14 00	2 00	.....	1	1 00	85 27	1,017 52	189 71	650 00	1,857 23
31 00	.....	23 00	18 00	18	8 75	.....	.....	1	1 00	156 00	565 95	26 75	36 00	628 70
27 00	.....	19 00	16 00	15	11 00	.....	.....	1	.....	102 00	492 60	50 00	275 00	817 60
40 00	.....	28 00	24 00	22	13 00	.....	.....	1	1 00	129 82	720 82	51 81	576 70	1,349 33
48 00	20 00	32 00	32 00	24	24 00	2 00	.....	1	1 00	159 30	1,110 30	133 60	240 17	1,484 07
57 00	.....	36 00	36 00	30	30 00	2 00	.....	1	1 00	366 50	1,195 50	102 56	132 60	1,430 66
20 00	.....	17 00	10 20	12	10 00	.....	.....	1	.....	165 00	664 20	13 44	18 50	696 14
37 00	.....	22 00	22 00	18	18 00	.....	.....	1	.....	211 70	808 70	50 65	125 00	984 35
81 00	.....	52 00	52 00	45	45 00	5 15	.....	2	2 00	440 77	1,828 92	493 06	8 00	2,329 98
35 00	.....	25 00	25 00	20	20 00	.....	.....	1	1 00	.....	656 00	22 00	135 95	813 95
30 00	.....	21 00	21 00	16	16 00	.....	.....	1	1 00	154 50	729 50	23 48	157 00	909 98
\$900 50	\$130 00	\$617 00	\$548 98	\$505	\$441 55	\$22 76	.....	\$27	\$24 00	\$4,175 83	\$19,892 92	\$3,086 02	\$4,723 61	\$27,701 55



**Table No. III.—Finance.  
FAYETTEVILLE DISTRICT.**

NAME OF CHARGE.	PRESIDING ELDER.		PREACHER IN CHARGE.		BISHOPS' FUND.		CONFERENCE CLAIMANTS.		FOREIGN MISSIONS.		Home and Conference Mission—Assessed.
	Assess'd.	Paid.	Assessed.	Paid.	Ass'd.	Paid.	Ass'd.	Paid.	Assess'd.	Paid.	
Altamont Mission.....	\$ 17 00	\$ 17 00	\$ 175 00	\$ 176 50	\$ 3 00	\$ 3 00	\$ 8 00	\$ 8 00	\$ 15 00	\$ 15 00	\$ 13 00
Blanche Circuit.....	95 00	95 00	750 00	750 00	17 00	8 67	46 00	23 46	80 00	40 80	75 00
Cornersville Circuit...	112 00	112 00	800 00	800 00	20 00	20 00	55 00	55 00	94 00	94 00	88 00
Decherd & Estill Spg.	60 00	54 10	600 00	550 00	11 00	11 00	30 00	30 00	51 00	51 00	48 00
Fayetteville Station...	194 00	194 00	1,800 00	1,800 00	36 00	36 00	97 00	97 00	161 00	161 00	156 00
Hillsboro Circuit.....	42 00	42 00	400 00	400 00	7 00	7 00	20 00	6 20	35 00	16 00	33 00
Huntland Circuit.....	55 00	49 97	500 00	473 68	11 00	4 00	27 00	9 00	47 00	15 00	44 00
Lewisburg Station.....	84 00	84 00	700 00	702 35	16 00	16 00	42 00	42 00	73 00	73 00	68 00
Lincoln Mission.....	17 00	17 00	130 00	130 00	3 00	3 00	8 00	8 00	15 00	12 00	13 00
Lynchburg Circuit.....	60 00	55 00	500 00	465 25	11 00	11 00	30 00	30 00	51 00	51 00	48 00
Marble Plains Circuit.	60 00	60 00	500 00	500 00	11 00	11 00	30 00	30 00	51 00	51 00	48 00
Medium & Ebenezer...	60 00	60 00	450 00	450 00	11 00	11 00	30 00	9 00	51 00	31 65	48 00
Monteagle Station.....	25 00	25 00	600 00	600 00	4 00	4 00	12 00	12 00	22 00	22 00	20 00
Mulberry Circuit.....	60 00	60 00	500 00	500 00	11 00	11 00	30 00	30 00	51 00	51 00	48 00
Pelham Circuit.....	34 00	34 00	300 00	300 00	6 00	6 00	16 00	16 00	29 00	20 00	27 00
Petersburg Circuit.....	85 00	85 00	600 00	600 00	16 00	16 00	42 00	42 00	73 00	73 00	68 00
Rich Valley Circuit.....	95 00	95 00	600 00	616 50	17 00	17 00	48 00	48 00	81 00	50 00	76 00
Shelbyville Station....	172 00	172 00	1,350 00	1,350 00	31 00	20 00	93 00	60 00	147 00	147 00	137 00
Tracy City Station....	74 00	74 00	600 00	600 00	13 00	13 00	36 00	36 00	64 00	64 00	60 00
Union & Beech Grove	77 00	77 00	700 00	700 00	14 00	14 00	38 00	25 00	67 00	30 00	62 00
Unionville Circuit.....	55 00	55 00	400 00	400 00	11 00	11 00	27 00	15 00	47 00	47 00	44 00
Winchester Station....	170 00	170 00	1,200 00	1,200 00	31 00	31 00	85 00	85 00	145 00	145 00	136 00
Total .....	\$1,703 00	\$1,687 07	\$14,155 00	\$14,064 28	\$310 00	\$284 67	\$850 00	\$716 66	\$1,450 00	\$1,259 45	\$1,360 00

**FRANKLIN DISTRICT.**

Almaville Mission .....	\$ 34 00	\$ 34 00	\$ 250 00	\$ 250 00	\$ 7 00	\$ 7 00	\$ 15 00	\$ 15 00	\$ 28 00	\$ 28 00	\$ 26 00
Bethesda Circuit.....	76 00	76 00	500 00	500 00	13 00	13 00	34 00	34 00	60 00	60 00	55 00
Brentwood Station....	102 00	102 00	600 00	600 00	17 00	17 00	46 00	46 00	83 00	83 00	78 00
Chapel Hill Circuit....	110 00	100 00	600 00	608 51	18 00	18 00	50 00	50 00	88 00	88 00	83 00
College Grove & Tri'e	85 00	85 00	630 00	630 00	14 00	14 00	38 00	38 00	69 00	69 00	65 00
Farmington Circuit...	106 00	106 00	600 00	600 00	17 00	17 00	48 00	48 00	86 00	86 00	81 00
Fernvale Mission.....	23 00	23 00	143 00	143 00	5 00	5 00	10 00	10 00	18 00	18 00	17 00
Franklin Circuit.....	107 00	107 00	700 00	706 00	17 00	17 00	48 00	48 00	88 00	88 00	83 00
Franklin Station.....	271 00	271 00	1,800 00	1,800 00	45 00	45 00	122 00	122 00	212 00	212 00	204 00
Nolensville Circuit....	102 00	102 00	600 00	600 00	16 00	16 00	46 00	46 00	83 00	83 00	78 00
Santa Fe Circuit.....	119 00	116 80	711 00	693 20	19 00	16 00	54 00	46 00	96 00	80 00	90 00
Smyrna & Thompson.	34 00	34 00	262 00	262 25	6 00	6 00	15 00	15 00	27 00	27 00	26 00
Spring Hill Station....	132 00	132 00	1,000 00	1,000 00	21 00	21 00	59 00	59 00	108 00	108 00	102 00
Theta Mission.....	51 00	51 00	364 00	364 00	8 00	8 00	23 00	23 00	40 00	40 00	39 00
Thompson Circuit.....	127 00	127 00	800 00	800 00	21 00	21 00	57 00	57 00	103 00	103 00	97 00
Wesley Circuit.....	100 00	100 00	600 00	600 00	16 00	16 00	46 00	46 00	83 00	83 00	78 00
Williamson Circuit.....	121 00	121 00	800 00	827 00	20 00	20 00	54 00	54 00	95 00	103 63	90 00
Total .....	\$1,700 00	\$1,687 80	\$11,060 00	\$10,977 96	\$279 00	\$277 00	\$765 00	\$757 00	\$1,367 00	\$1,359 63	\$1,292 00

**GALLATIN DISTRICT.**

Alex Green Circuit....	\$ 68 00	\$ 68 00	\$ 600 00	\$ 600 00	\$ 9 00	\$ 9 00	\$ 24 00	\$ 24 00	\$ 42 00	\$ 47 32	\$ 40 00
Bethpage.....	87 00	87 00	675 00	675 00	11 00	11 00	31 00	31 00	53 00	53 00	51 00
Castalian Springs.....	37 00	37 00	323 00	323 00	5 00	5 00	13 00	13 00	24 00	24 00	22 00
Cross Plains Circuit...	131 00	131 00	800 00	800 00	17 00	15 00	48 00	39 00	83 00	75 00	77 00
Fairfield Circuit.....	52 00	44 55	450 00	385 85	7 00	7 00	18 00	18 00	33 00	33 00	31 00
Gallatin Station .....	244 00	244 00	1,200 00	1,200 00	32 00	32 00	88 00	88 00	153 00	153 00	144 00
Goodlettsville Circuit.	131 00	131 00	900 00	900 00	17 00	17 00	48 00	48 00	83 00	83 00	77 00
Greenbrier Circuit....	75 00	75 00	550 00	550 00	10 00	10 00	27 00	27 00	47 00	47 00	44 00
Hartsville Circuit.....	135 00	135 00	900 00	900 00	18 00	18 00	49 00	49 00	85 00	60 00	79 00
Hendersonville Cir....	94 00	94 00	700 00	700 00	12 00	12 00	34 00	34 00	59 00	59 00	55 00
Hermitage Circuit.....	105 00	105 00	750 00	750 00	14 00	14 00	38 00	38 00	66 00	66 00	62 00
Jordonia Circuit.....	64 00	64 00	500 00	550 00	8 00	8 00	23 00	23 00	40 00	40 00	38 00
Oakwood Mission.....	45 00	45 00	430 00	430 00	6 00	6 00	16 00	16 00	28 00	28 00	27 00
Portland & Fount. H..	83 00	83 00	700 00	700 00	11 00	11 00	30 00	30 00	52 00	52 00	49 00
Sumner Circuit.....	60 00	60 00	600 00	600 00	9 00	9 00	22 00	22 00	37 00	37 00	35 00
Westmoreland Cir.....	52 00	44 00	600 00	500 00	7 00	7 00	19 00	19 00	33 00	33 00	31 00
Whitehouse Circuit...	37 00	37 00	600 00	627 00	5 00	5 00	13 00	13 00	24 00	29 00	22 00
Total .....	\$1,500 00	\$1,484 55	\$11,278 00	\$11,190 85	\$198 00	\$196 00	\$541 00	\$532 00	\$942 00	\$919 32	\$884 00



**Table No. III.—Finance.**  
**FAYETTEVILLE DISTRICT.**

Home and Conference Missions— Paid.	Specials for Missions— Paid.	CHURCH EXTENSION.		EDUCATION.		American Bi- ble Society— Paid.	Superannuate Endowment Fund—Paid.	JOURNAL.		Objects Not Elsewhere Reported.	Total, Table No. 3.	Total, Table No. 2.	Total, Table No. 1.	Grand Total, Tables 1, 2, and 3.
		Ass'd.	Paid.	Assess'd.	Paid.			Assess'd.	Paid.					
\$ 13 00		\$ 10 00	\$ 10 00	\$ 8	\$ 8 00			\$ 1	\$ 1 00	\$ 156 00	\$ 407 50	\$ 14 00	\$ 40 00	\$ 459 50
33 25		50 00	26 47	40	20 40	\$ 7 00		2	1 00	20 38	1,043 43	26 50	250 00	1,319 93
88 00	\$ 58 46	60 00	60 00	48	48 00	1 80		3	3 00	37 00	1,377 26	139 64	165 00	1,681 90
48 00		32 00	32 00	26	14 65			1	1 00	349 40	1,141 15	83 60	35 00	1,259 75
156 00		105 00	105 00	86	86 00	7 50		4	4 00	217 85	2,864 35	714 13	293 29	3,871 77
10 23		22 00	22 00	18	5 58			1	1 00	105 00	615 01	39 00	155 00	809 01
14 00		30 00	10 00	24	8 00	1 00		1	1 00	196 47	782 12	57 26	388 00	1,227 38
68 00		45 00	45 00	38	38 00			2	2 00	256 78	1,327 13	215 59	335 35	1,878 07
11 00		9 00	2 00	8				1	1 00		184 00	3 00	200 00	387 00
48 00		32 00	32 00	26	26 00			1	1 00	61 50	780 75	63 78	129 00	973 53
48 00		32 00	18 00	26	10 00			1	1 00	46 00	775 00	51 01	49 15	875 16
30 00		32 00	25 00	26	20 00			1	1 00	80 50	718 15	17 35	45 00	780 50
20 00		14 00	14 00	11	11 00	10 00		1	1 00	189 26	908 26	112 40	47 85	1,068 51
48 00	10 00	32 00	32 00	26	26 00			1	1 00	16 47	785 47	31 62	210 00	1,027 09
20 00		18 00	15 50	15	10 00			1	1 00	42 30	464 80	53 80	35 00	583 60
68 00		45 00	45 00	38	38 00	1 00		2	2 00	110 00	1,080 00	68 40	7 40	1,155 80
45 00		50 00	40 30	42	42 00	3 00		3	3 00	48 80	1,008 60	86 96	218 50	1,314 06
137 00		93 00	50 00	76	49 17	10 75		4	3 00	283 74	2,232 66	300 67	853 00	3,436 33
60 00		40 00	40 00	34	34 00			2	2 00	250 48	1,173 48	138 18	213 25	1,524 91
30 00		42 00	15 00	35	8 00			2	2 00	175 00	1,076 00	7 00		1,083 00
44 00		30 00	27 00	24	13 00	1 00		1	1 50	18 11	632 61	26 68	47 65	706 94
136 00	12 50	91 00	91 00	75	75 00	6 00		4	4 00	300 00	2,255 50	478 32	670 20	3,404 02
\$1,180 48	\$80 96	\$914 00	\$757 27	\$745	\$590 80	\$49 05		\$40	\$38 50	\$2,961 04	\$23,683 23	\$2,738 81	\$4,417 64	\$30,839 68

**FRANKLIN DISTRICT.**

\$ 26 00		\$ 16 00	\$ 16 00	\$ 13	\$ 13 00	\$ 2 26		\$ 1	\$ 1 00	\$ 22 71	\$ 414 97	\$ 36 22	\$ 66 00	\$ 517 19
55 00	\$ 13 00	36 00	36 00	30	30 00			2	2 00	15 00	834 00	39 21	5 00	878 21
78 00	25 00	49 00	49 00	41	41 00	2 00		2	2 00	114 40	1,159 40	137 45	98 00	1,394 85
83 00		53 00	53 00	44	44 00			2	2 00	174 67	1,231 18	165 76	72 85	1,469 79
65 00	39 00	41 00	41 00	34	34 00	5 08		2	2 00	104 00	1,126 08	268 86	8 00	1,402 94
81 00		51 00	51 00	41	41 00	5 39		2	2 00	323 39	1,360 78	115 94	64 45	1,541 17
17 00		11 00	11 00	9	9 00	1 00		1	1 00		238 00	16 40	10 00	264 40
83 00		52 00	52 00	42	42 00	7 00		2	2 00	115 00	1,261 00	234 10	1,070 00	2,565 10
204 00	30 00	130 00	130 00	108	108 00	5 00		5	5 00	1,041 07	3,973 07	1,007 99	363 00	5,344 06
78 00		49 00	49 00	41	41 00			2	2 00	72 20	1,089 20	36 69	155 00	1,280 89
75 00	31 25	58 00	42 00	47	35 00	5 00		2	2 00	128 00	1,270 25	173 00	122 00	1,565 25
26 00		16 00	16 00	14	14 00	4 80		1	1 00	125 22	531 27	211 87	45 00	788 14
102 00	25 00	65 00	65 00	52	61 00	6 00		3	3 00	345 39	1,927 39	469 09	919 06	3,315 54
39 00	15 00	25 00	25 00	20	20 00	1 00		2	2 00	98 50	636 50	138 65	1,210 00	2,035 15
97 00		62 00	62 00	51	52 00	3 00		3	3 00	74 00	1,399 00	481 75	40 00	1,920 75
78 00	13 55	49 00	49 00	41	41 00	1 00		2	2 00	113 00	1,142 55	171 00	912 00	2,225 55
90 00	15 00	60 00	60 00	47	47 00	2 40		2	2 00	231 70	1,673 73	386 08	123 45	2,183 26
\$1,277 00	\$176 80	\$823 00	\$801 00	\$675	\$673 00	\$50 93		\$36	\$36 00	\$3,098 25	\$21,318 37	\$4,090 06	\$5,283 81	\$30,692 24

**GALLATIN DISTRICT.**

\$ 40 00		\$ 26 00	\$ 26 00	\$ 21	\$ 21 00	\$ 2 00		\$ 1	\$ 1 00	\$ 54 00	\$ 892 32	\$ 220 70	\$ 91 50	\$ 1,204 52
51 00		33 00	33 00	27	27 00	4 61		2	2 00	206 28	1,180 89	132 94	178 93	1,492 76
22 00		14 00	14 00	12	12 00	2 24		1	1 00	53 00	506 24	46 50	17 35	570 09
72 50		50 00	37 50	41	32 75	3 25		2	2 00	151 00	1,359 00	95 19	364 50	1,818 69
31 00		21 00	21 00	16	16 00	4 54		1	1 00	121 08	683 02	30 48	1,717 65	2,431 15
144 00	\$ 66 39	93 00	93 00	76	76 00			4	4 00	650 00	2,750 39	968 70	139 25	3,858 34
77 00		50 00	50 00	41	41 00	10 00		2	2 00	544 00	1,903 00	285 00	1,807 00	3,995 00
44 00		29 00	29 00	23	23 00	2 00		1	1 00		820 81	259 92	262 69	1,343 42
50 00	12 81	51 00	25 00	42	20 00	5 00		2	2 00	183 00	1,447 00	201 00	175 00	1,823 00
55 00		36 00	36 00	29	29 00			2	2 00	203 00	1,224 00	416 00	11 00	1,651 00
62 00		40 00	40 00	32	32 00			2	2 00	173 00	1,282 00	87 09	646 00	2,015 09
30 00	125 00	24 00	24 00	20		1 50		1	1 00	75 00	941 50	55 50	33 50	1,030 50
27 00		17 00	17 00	14	14 00			1	1 00		584 00	7 45		591 45
49 00		31 00	31 00	25	25 00	5 00		1	1 00	300 75	1,287 75	353 13	851 20	2,497 08
35 00		23 00	23 00	18	18 00	10 22		1	1 00	122 00	937 22	192 21	317 50	1,446 93
31 00		20 00	20 00	16	16 00	2 00		1	1 00	110 00	783 00	74 50	1,075 00	1,932 50
22 00		14 00	14 00	12	12 00	1 00		1	2 00	131 25	893 25	65 31	136 20	1,094 76
\$842 50	\$204 20	\$572 00	\$533 50	\$465	\$414 75	\$53 36		\$26	\$26 00	\$3,077 36	\$19,475 39	\$3,496 52	\$7,824 27	\$30,796 18

**Table No. III.—Finance.  
LAWRENCEBURG DISTRICT.**

NAME OF CHARGE.	PRESIDING ELDER.		PREACHER IN CHARGE.		BISHOPS' FUND.		CONFERENCE CLAIMANTS.		FOREIGN MISSIONS.		Home and Conference Missions Assessed.
	Assess'd.	Paid.	Assessed.	Paid.	Ass'd.	Paid.	Ass'd.	Paid.	Assess'd.	Paid.	
Bigbyville & Southp't.	\$ 72 00	\$ 72 00	\$ 500 00	\$ 536 50	\$ 10 00	\$ 5 00	\$ 20 00	\$ 8 00	\$ 44 00	\$ 20 00	\$ 43 00
Clifton Station.....	63 00	63 00	366 00	366 00	7 00	7 00	20 00	20 00	37 00	20 95	35 00
Enterprise Circuit.....	72 00	72 00	525 00	525 00	10 00	10 00	20 00	20 00	44 00	35 00	43 00
Ethridge Circuit.....	63 00	63 00	330 00	330 00	7 00	7 00	20 00	14 00	37 00	24 00	34 00
Flatwoods Mission.....	31 00	25 50	165 00	133 35	4 00	4 00	10 00	5 00	19 00	10 00	18 00
Gillis Mills Mission.....	43 00	21 10	251 00	111 04	5 00	2 00	14 00	5 00	25 00	5 00	24 00
Graham Circuit.....	39 00	25 00	175 00	140 00	5 00	5 00	13 00	.....	22 00	13 00	21 00
Hampshire & Cross B.	120 00	120 00	750 00	750 00	14 00	14 00	40 00	40 00	70 00	70 00	65 00
Hohenwald Circuit.....	63 00	58 00	412 00	350 00	7 00	1 00	20 00	5 00	36 00	16 00	34 00
Howard Circuit.....	39 00	39 00	196 00	196 00	5 00	2 00	13 00	3 00	22 00	.....	21 00
Lawrenceburg Sta.....	108 00	108 00	800 00	800 00	13 00	13 00	35 00	35 00	63 00	63 00	58 00
Linden Circuit.....	37 00	87 00	600 00	600 00	10 00	10 00	29 00	29 00	50 00	20 00	48 00
Loretta Mission.....	45 00	39 00	365 00	312 00	5 00	1 00	15 00	10 00	26 00	10 00	24 00
Mt. Auburn Circuit.....	48 00	25 50	300 00	156 42	6 00	.....	15 00	.....	27 00	.....	21 00
Mt. Pleasant Station...	200 00	200 00	1,500 00	1,500 00	22 00	22 60	70 00	70 00	112 00	112 00	105 00
Napier Circuit.....	39 00	39 00	325 00	325 00	5 00	5 00	13 00	13 00	22 00	16 00	21 00
Savannah Circuit.....	39 00	39 00	250 00	258 25	5 00	5 00	13 00	3 00	22 00	22 00	21 00
Savannah Station.....	127 00	127 00	800 00	800 00	15 00	15 00	43 00	43 00	75 00	75 00	70 00
Waynesboro Mission...	39 00	31 10	250 00	186 65	5 00	.....	13 00	6 25	22 00	12 00	21 00
West Point Circuit.....	63 00	63 00	465 00	465 00	7 00	7 00	13 00	13 00	38 00	.....	35 00
Williamsport Circuit..	100 00	100 00	625 00	680 00	12 00	12 00	44 00	44 00	58 00	58 00	54 00
Total .....	\$1,500 00	\$1,418 20	\$9,950 00	\$9,621 21	\$179 00	\$146 00	\$493 00	\$368 00	\$871 00	\$641 95	\$816 00

**LEBANON DISTRICT.**

Alexandria & Wate'n.	\$ 78 00	\$ 78 00	\$ 700 00	\$ 800 00	\$ 12 00	\$ 12 00	\$ 32 00	\$ 32 00	\$ 54 00	\$ 54 00	\$ 52 00
Baxter Circuit.....	40 00	20 00	200 00	152 00	5 00	2 00	14 00	4 00	23 00	5 00	22 00
Byrdstown Mission.....	25 00	25 00	100 00	100 00	4 00	1 00	12 00	2 00	20 00	9 00	19 00
Cainsville Mission.....	35 00	35 00	305 00	305 00	5 00	5 00	14 00	14 00	23 00	23 00	22 00
Carthage Circuit.....	65 00	65 00	475 00	475 00	8 00	8 00	23 00	23 00	40 00	40 00	38 00
Celina Mission.....	40 00	34 05	200 00	185 95	6 00	1 00	17 00	2 00	28 00	4 50	26 00
Chestnut Mound Cir..	70 00	70 00	500 00	500 00	8 00	8 00	23 00	23 00	40 00	40 00	38 00
Cookeville Station.....	70 00	70 00	800 00	820 00	10 00	10 00	28 00	28 00	47 00	47 00	45 00
Crawford Mission.....	25 00	10 00	100 00	50 00	4 00	1 00	8 00	3 50	13 00	5 00	12 00
Dycus Circuit.....	75 00	75 00	514 00	514 00	11 00	11 00	30 00	30 00	52 00	52 00	48 00
Gainsboro & Granville	54 00	48 00	486 00	431 35	8 00	4 00	22 00	16 00	38 00	20 00	35 00
Gordonsville Circuit...	100 00	100 00	800 00	800 00	15 00	15 00	39 00	39 00	66 00	66 00	62 00
Jacob's Hill Circuit.....	78 00	78 00	600 00	600 00	12 00	12 00	32 00	32 00	54 00	54 00	51 00
Keltonsburg Circuit...	32 00	32 00	270 00	270 00	4 00	4 00	13 00	8 00	22 00	18 00	20 00
Lebanon Circuit.....	78 00	78 00	650 00	650 00	12 00	12 00	32 00	32 00	55 00	55 00	52 00
Lebanon Station.....	200 00	200 00	1,200 00	1,200 00	29 00	29 00	80 00	80 00	137 00	137 00	123 00
Liberty Circuit.....	70 00	70 00	600 00	600 00	11 00	11 00	28 00	28 00	48 00	48 00	45 00
Livingston Mission.....	50 00	50 00	450 00	450 00	6 00	6 00	18 00	18 00	31 00	31 00	29 00
Monterey and Algood.	90 00	90 00	675 00	675 00	13 00	13 00	36 00	36 00	61 00	61 00	57 00
Oak Hill & Paran Mis.	50 00	50 00	465 00	465 00	8 00	8 00	22 00	22 00	38 00	38 00	35 00
Rome Mission.....	50 00	37 00	335 00	255 60	7 00	7 00	19 00	16 00	33 00	33 00	31 00
Smithville Station.....	25 00	25 00	450 00	355 00	4 00	1 05	10 00	4 00	20 00	8 00	17 00
Total .....	\$1,400 00	\$1,325 30	\$10,875 00	\$10,453 90	\$202 00	\$180 05	\$552 00	\$490 50	\$943 00	\$868 50	\$884 00

**MURFREESBORO DISTRICT.**

Bedford Mission.....	\$ 32 22	\$ 32 22	\$ 267 78	\$ 251 78	\$ 5 70	\$ 3 00	\$ 15 67	\$ 15 00	\$ 26 69	\$ 21 00	\$ 25 05
Bellbuckle Station.....	163 34	163 34	1,200 00	1,200 00	28 85	28 85	79 30	79 30	135 20	135 20	126 70
Bell Springs Circuit...	54 40	54 40	400 00	410 00	9 62	9 62	26 43	15 00	45 07	15 00	42 28
Bon Air & Clifty Mis..	51 12	45 15	377 88	334 90	9 04	2 85	24 87	5 00	42 35	25 00	39 74
Caney Fork Mission...	31 40	31 40	200 00	220 00	5 55	5 55	15 30	15 30	26 05	12 30	24 40
Hickory Creek Ct.....	81 60	81 60	600 00	618 00	14 43	14 43	39 64	39 64	67 60	67 60	63 40
Manchester & Morr'n.	95 21	95 21	700 00	700 00	16 88	16 88	46 25	46 25	78 86	78 86	73 98
McMinnville Mission...	49 20	49 54	400 00	403 36	8 70	8 70	23 95	14 50	40 80	20 00	38 26
McMinnville Station...	136 02	136 02	1,000 00	1,000 00	24 04	24 04	66 11	66 11	112 61	112 61	105 69
Murfreesboro Circuit.	54 27	54 27	400 00	400 00	9 60	9 60	26 36	26 36	44 95	44 95	42 20
Murfreesboro Station.	272 02	272 02	2,000 00	2,050 00	48 18	48 18	132 21	132 21	225 33	225 33	211 38
Rockvale Circuit.....	56 13	56 13	420 00	420 00	9 88	9 88	27 35	27 35	46 50	46 50	44 17
Smyrna Circuit.....	88 41	88 50	716 59	720 00	15 64	15 64	42 95	43 00	73 23	74 00	68 69
Sparta Mission.....	48 55	48 55	356 00	315 00	8 58	8 58	23 60	23 60	40 22	40 22	37 73
Sparta Station.....	108 81	108 81	900 00	900 00	19 23	19 00	52 86	40 00	90 13	50 00	84 55
Stones River Circuit...	88 66	88 66	712 34	712 34	15 59	15 59	43 01	41 01	74 00	74 00	68 80
Summitville Mission...	40 80	33 84	200 00	169 50	7 21	.....	19 82	.....	33 80	6 86	31 70
Tullahoma Station.....	95 21	95 21	900 00	900 00	16 88	16 88	46 25	46 25	78 86	65 50	73 98
Walnut Grove Circuit	78 30	73 87	600 00	563 07	14 35	14 35	37 61	37 61	64 78	64 78	60 71
Wartrace Station.....	95 21	95 21	700 00	700 00	16 88	11 00	46 25	32 00	78 86	63 00	73 98
Woodbury Mission.....	29 11	22 00	200 00	145 00	5 18	2 50	14 21	4 50	24 11	7 00	22 61
Total .....	\$1,750 00	\$1,680 95	\$13,259 59	\$13,132 95	\$310 00	\$285 00	\$850 00	\$751 75	\$1,450 00	\$1,249 21	\$1,330 00

**Table No. III.—Finance.**  
**LAWRENCEBURG DISTRICT.**

Home and Conference Missions— Paid.	Specials for Missions— Paid.	CHURCH EXTENSION.		EDUCATION.		American Bi- ble Society— Paid.	Superannuate Endowment Fund—Paid.	JOURNAL.		Objects Not Elsewhere Reported.	Total, Table No. 3.	Total, Table No. 2.	Total, Table No. 1.	Grand Total, Tables 1, 2, and 3.
		Ass'd.	Paid.	Assess'd.	Paid.			Assess'd.	Paid.					
\$ 15 00		\$ 26 00	\$ 10 00	\$ 22	\$ 12 00	\$ 1 70		1 00	\$ 1 00	\$ 117 50	\$ 798 70	\$ 20 00	\$ 194 00	\$ 1,012 70
35 00		22 00		12	10 00			1 00	1 00	21 00	543 95	18 00		561 95
40 00		26 00	12 00	22	10 00			1 00	1 00	143 00	868 00	182 50	211 90	1,262 40
23 00		20 00	14 00	18	14 00			1 00	1 00	296 00	786 00	89 91	66 00	941 91
10 00		11 00	5 00	9	5 25			1 00	1 00	28 00	227 10	4 00		231 10
5 00		15 00	5 00	11	4 00			1 00	1 00		159 14	7 74		166 88
		14 00		12				1 00			183 00	14 70	100 00	297 70
65 00		42 00	42 00	37	37 00	2 88		1 00	1 00	224 95	1,366 83	145 39	94 50	1,606 72
20 00		22 00	22 00	18	5 00			1 00	1 00	200 00	676 00	50 00	500 00	1,226 00
		14 00		12		50		1 00	1 00	5 00	247 50			247 50
58 00		38 00	38 00	31	31 00	3 50		1 00	1 50	264 00	1,415 00	369 99	2,340 46	4,125 45
25 00		32 00	10 00	25	15 00			1 00	1 00	150 00	947 00	90 70	112 00	1,149 70
10 00		15 00	5 00	13	3 00			1 00	1 00	75 00	466 00	26 00	260 00	752 00
		17 00		14				1 00			181 92	25 00		206 95
105 00		68 00	68 00	53	53 00			2 00	2 00	588 50	2,720 50	434 75	285 00	3,440 22
16 00		14 00	10 00	12	7 50			1 00	1 00	77 50	510 00	30 87	18 00	558 87
3 00		14 00	4 00	12	2 00			1 00	1 00		337 25	19 70	1,239 00	1,596 95
70 00		45 00	45 00	37	37 00			2 00	2 00	376 91	1,590 91	393 95	166 00	2,150 86
21 00		14 00		12				1 00			236 00	6 15		242 15
35 00		22 00	22 00	18	18 00			1 00	1 00	86 00	710 00	105 45	308 70	1,124 15
29 00		35 00	35 00	30	30 00	3 00		1 00	1 00	15 00	1,007 00	193 30	320 00	1,520 30
\$615 00		\$526 00	\$369 50	\$430	\$293 75	\$11 58		\$23	\$19 50	\$2,668 36	\$15,978 80	\$2,228 10	\$6,215 56	\$24,422 46

**LEBANON DISTRICT.**

\$ 52 00	\$ 34 00	\$ 34 00	\$ 28	\$ 28 00			\$ 1	\$ 1 00	\$ 150 00	\$ 1,241 00	\$ 264 55	\$ 210 00	\$ 1,715 55	
2 00	15 00	2 00	12	1 00			1		33 00	221 00	10 00	4 00	235 00	
19 00	12 00	1 00	10	1 00			1	50		157 50	25 00	25 00	207 50	
22 00	15 00	15 00	12	12 00			1	1 00		432 00	6 00	10 95	448 95	
38 00	25 00	25 00	21	20 00			1	1 00	131 25	926 25	69 25	108 00	1,103 50	
5 50	18 00	3 00	14	1 00	\$1 00		1	1 00	46 30	285 30	39 48	365 00	689 78	
38 00	25 00	25 00	21	21 00			1		50 00	775 00	44 00	1,790 00	2,609 00	
45 00	30 00	30 00	25	25 00			1	1 00	193 70	1,269 70	144 94	495 00	1,909 64	
3 00	8 00	2 00	7	1 00			1	50		76 00			76 00	
48 00	33 00	15 00	27	5 00			2	1 00	125 00	876 00	45 00	1,800 00	2,721 00	
15 00	24 00	10 00	19	9 00	1 00		1	1 00	35 00	590 35	78 65	46 50	715 50	
62 00	41 00	41 00	34	34 00			2	2 00	290 90	1,449 90	177 07	196 80	1,823 77	
51 00	34 00	34 00	28	28 00			1	1 00	190 00	1,080 00	115 00	480 00	1,675 00	
13 00	14 00	8 00	11	8 00			1	1 00	56 00	418 00	26 50		444 50	
52 00	35 00	35 00	28	28 00	2 70		1	1 00	153 65	1,040 70	135 00	1,003 00	2,178 70	
128 00	86 00	86 00	70	70 00	3 92		4	4 00	814 76	2,752 68	586 28	337 90	3,676 86	
45 00	30 00	30 00	25	25 00			1	1 00	131 35	989 35	52 00	174 43	1,215 78	
29 00	19 00	19 00	16	16 00			1	1 00	323 50	943 50	303 70	475 00	1,722 20	
57 00	39 00	39 00	31	31 00			2	2 00	374 00	1,378 00	405 33	290 00	2,073 33	
35 00	24 00	10 00	19	9 00			1	1 00	154 00	792 00	80 00		872 00	
31 00	\$5 90	21 00	15 00	17	12 00		1	1 00	60 00	472 60	36 00	16 00	524 60	
6 00		12 00	4 00	10	4 00		1	1 00	46 00	454 05	35 00	60 00	549 05	
\$795 50	\$5 00	\$594 00	\$482 00	\$485	\$389 00	\$8 62		\$26	\$24 00	\$3,358 41	\$18,620 88	\$2,678 75	\$7,887 58	\$29,187 21

**MURFREESBORO DISTRICT.**

\$ 22 00	.....	\$ 16 83	\$ 16 83	\$13 74	\$ 10 00	.....	.....	\$ 1	\$ 1 00	\$ 4 25	\$ 377 08	\$ 29 53	\$ 807 00	\$ 1,210 61
126 70	.....	85 25	85 25	69 55	69 55	\$3 70	.....	4	4 00	179 95	2,075 84	217 87	421 80	2,715 51
20 00	.....	28 41	15 00	23 18	15 00	.....	.....	1	1 00	188 85	743 87	61 39	90 00	895 26
12 00	.....	26 70	5 00	21 80	5 00	.....	.....	1	1 00	100 00	535 90	10 72	.....	546 62
10 00	.....	16 45	16 45	13 40	13 40	.....	.....	1	1 00	80 00	305 40	40 00	.....	345 40
63 40	.....	42 60	42 60	34 76	34 76	.....	.....	2	2 00	82 40	1,046 43	97 48	66 00	1,209 91
73 98	.....	49 75	49 75	40 55	40 55	7 00	.....	2	2 00	401 65	1,512 13	86 50	217 00	1,815 63
23 00	.....	25 70	10 00	20 98	10 00	3 50	.....	1	1 00	15 65	559 25	39 00	4 50	602 75
105 69	\$12 50	71 03	35 75	57 94	24 80	4 00	.....	3	3 00	954 19	2,478 71	293 48	262 20	3,034 39
42 20	.....	28 35	28 35	23 15	23 15	2 40	.....	1	1 00	92 60	724 88	32 13	296 20	1,053 21
211 38	.....	142 07	142 07	115 89	115 89	18 30	.....	7	7 00	876 64	4,099 02	1,129 85	4,795 00	10,023 87
44 17	.....	29 40	15 00	24 20	11 10	.....	.....	1	1 00	32 50	663 63	26 40	42 05	732 08
69 00	.....	46 17	46 20	37 66	37 66	6 13	.....	2	2 00	172 30	1,274 43	299 30	246 15	1,820 88
27 73	.....	25 35	25 35	20 68	20 68	1 00	.....	1	1 00	.....	521 71	73 00	159 00	753 71
40 00	.....	56 82	30 00	46 35	25 00	.....	.....	3	3 00	.....	1,215 81	258 00	74 00	1,547 81
68 80	.....	46 24	46 24	37 06	37 06	7 73	.....	2	2 00	349 22	1,442 65	180 04	184 40	1,807 09
5 00	.....	21 31	.....	17 38	.....	.....	.....	1	.....	15 30	230 50	24 81	73 30	321 61
60 00	.....	49 75	35 00	40 55	25 00	.....	.....	2	2 00	105 00	1,350 84	492 96	14 00	1,857 80
60 71	.....	40 80	28 00	33 17	21 64	4 85	.....	2	2 00	82 00	952 88	76 06	50 15	1,079 09
40 00	.....	49 75	32 00	40 55	28 00	2 00	.....	2	.....	103 89	1,107 10	133 96	301 00	1,542 06
7 00	.....	15 27	5 50	12 46	4 26	.....	.....	.....	.....	10 00	207 76	16 00	16 00	239 76
\$1,142 78	\$12 50	\$914 00	\$708 51	\$745	\$572 50	\$60 61	.....	\$40	\$37 00	\$4,008 69	\$23,425 82	\$3,618 48	\$8,109 75	\$35,154 05



**Table No. III.—Finance.**  
**NASHVILLE DISTRICT.**

NAME OF CHARGE.	PRESIDING ELDER.		PREACHER IN CHARGE.		BISHOPS' FUND.		CONFERENCE CLAIMANTS.		FOREIGN MISSIONS.		Home and Conference Missions—Assessed.
	Assess'd.	Paid.	Assessed.	Paid.	Ass'd.	Paid.	Ass'd.	Paid.	Assess'd.	Paid.	
Alex Erwin.....	\$ 22 00	\$ 22 00	\$ 650 00	\$ 684 00	\$ 6 00	\$ 6 00	\$ 15 00	\$ 15 00	\$ 26 00	\$ 26 00	\$ 24 00
Arlington.....	105 00	105 00	800 00	800 00	26 00	26 00	71 00	71 00	122 00	122 00	114 00
Belmont Mission.....	22 00	22 00	600 00	600 00	6 00	6 00	15 00	15 00	28 00	28 00	24 00
Blakemore Mission.....	65 00	65 00	850 00	850 00	16 00	16 00	44 00	44 60	75 00	75 00	70 00
Carroll Street.....	65 00	65 00	840 00	840 00	16 00	16 00	44 00	44 00	75 00	75 00	70 00
Centenary Mission.....	30 00	24 50	550 00	450 00	7 00	7 00	20 00	.....	35 00	35 00	33 00
Cherokee Park Mis.....	4 00	4 00	300 00	208 50	1 00	1 00	3 00	3 00	5 00	5 00	5 00
East End.....	120 00	120 00	1,300 00	1,300 00	30 00	30 00	82 00	82 00	141 00	141 00	130 00
Elm Street.....	160 00	160 00	1,200 00	1,300 00	39 00	39 00	109 00	109 00	186 00	186 00	175 00
Fillmore Mission.....	9 00	9 00	225 00	225 00	2 00	2 00	6 00	6 00	10 00	10 00	10 00
Greenwood Mission....	8 00	8 00	75 00	75 00	2 00	2 00	5 00	5 00	9 00	9 00	9 00
Hobson.....	83 00	83 00	1,200 00	1,200 00	20 00	20 00	56 00	56 00	96 00	96 00	90 00
Humphreys Street.....	22 00	.....	400 00	180 00	6 00	1 25	15 00	3 50	28 00	5 50	24 00
McFerrin Memorial ...	165 00	165 00	1,400 00	1,400 00	41 00	41 00	112 00	112 00	191 00	191 00	179 00
McKendree.....	450 00	450 00	3,600 00	3,600 00	112 00	112 00	307 00	323 55	522 00	522 00	490 00
McTyeire Memorial ...	30 00	30 00	500 00	500 00	7 00	7 00	20 00	20 00	35 00	35 00	33 00
Monroe Street.....	75 00	75 00	1,200 00	1,230 00	19 00	19 00	51 00	51 00	87 00	87 00	82 00
Park Avenue.....	30 00	30 00	720 00	720 00	7 00	7 00	20 00	22 00	35 00	35 00	33 00
South End Mission.....	53 00	53 00	1,000 00	1,000 00	13 00	13 00	36 00	36 00	61 00	71 00	57 00
Trinity.....	60 00	40 00	800 00	600 00	15 00	10 00	41 00	41 00	69 00	46 00	65 00
Tulip Street.....	405 00	405 00	3,000 00	3,000 00	101 00	101 00	276 00	276 00	470 00	750 00	441 00
Watkins Grove Mis....	4 00	4 00	75 00	75 00	1 00	1 00	3 00	3 00	5 00	5 00	5 00
Waverly Place.....	105 00	105 00	1,200 00	1,200 00	26 00	26 00	71 00	71 00	122 00	122 00	114 00
West End.....	675 00	675 00	3,000 00	3,000 00	169 00	184 20	459 00	487 00	783 00	783 00	734 00
West Nashville.....	186 00	163 98	1,500 00	1,297 40	46 00	40 55	127 00	111 96	215 00	189 50	202 00
Winn's Chapel.....	9 00	9 00	200 00	200 00	2 00	2 00	6 00	6 00	10 00	10 00	10 00
Woodbine.....	38 00	38 00	700 00	700 00	9 00	9 00	26 00	26 00	43 00	43 00	41 00
<b>Total.....</b>	<b>\$3,000 00</b>	<b>\$2,930 48</b>	<b>\$27,885 00</b>	<b>\$27,234 90</b>	<b>\$745 00</b>	<b>\$745 00</b>	<b>\$2,040 00</b>	<b>\$2,040 01</b>	<b>\$3,480 00</b>	<b>\$3,480 00</b>	<b>\$3,264 00</b>

**RECAPITULATION.**

Clarksville District.....	\$ 1,600 00	\$ 1,580 82	\$ 12,113 00	\$ 12,080 10	\$ 336 00	\$ 307 02	\$ 918 00	\$ 829 24	\$ 1,523 00	\$ 1,376 28	\$ 1,428 00
Columbia District.....	1,600 00	1,583 24	12,390 00	12,187 61	336 00	323 00	918 00	869 00	1,486 00	1,425 00	1,394 00
Dickson District.....	1,500 00	1,464 65	10,695 00	10,528 86	210 00	195 85	573 00	534 09	978 00	925 00	918 00
Fayetteville District..	1,708 00	1,687 07	14,155 00	14,064 28	310 00	284 67	850 00	716 66	1,450 00	1,259 45	1,360 00
Franklin District.....	1,700 00	1,687 80	11,060 00	10,977 96	279 00	277 00	765 00	757 00	1,377 00	1,359 63	1,292 00
Gallatin District.....	1,500 00	1,484 55	11,278 00	11,190 85	198 00	196 00	541 00	532 00	942 00	919 32	884 00
Lawrenceburg Distr't	1,500 00	1,418 20	9,950 00	9,621 21	179 00	146 00	493 00	368 00	871 00	641 95	816 00
Lebanon District.....	1,400 00	1,325 30	10,875 00	10,453 90	202 00	180 05	552 00	490 50	943 00	868 50	884 00
Murfreesboro District	1,750 00	1,680 95	13,250 59	13,132 95	310 00	285 14	850 00	751 75	1,450 00	1,249 21	1,360 00
Nashville District.....	3,000 00	2,930 48	27,885 00	27,234 90	745 00	745 00	2,040 00	2,040 01	3,480 00	3,480 00	3,264 00
<b>Total.....</b>	<b>\$17,253 00</b>	<b>\$17,143 06</b>	<b>\$133,651 59</b>	<b>\$131,472 62</b>	<b>\$3,105 00</b>	<b>\$2,944 73</b>	<b>\$8,500 00</b>	<b>\$7,848 25</b>	<b>\$14,500 00</b>	<b>\$13,504 34</b>	<b>\$13,600 00</b>
Total last year.....	16,485 00	16,155 55	127,538 25	126,001 14	3,100 00	2,957 75	8,504 00	7,825 40	17,245 00	16,034 65	10828 50
Increase.....	\$768 00	\$987 51	\$6,113 34	\$5,471 48	\$5 00	.....	.....	\$22 85	.....	.....	\$2,771 50
Decrease.....	.....	.....	.....	.....	.....	\$13 02	\$4 00	.....	\$2,745 00	\$2,530 31	.....



**Table No. III.—Finance.  
NASHVILLE DISTRICT.**

Home and Conference Missions— Paid.	Specials for Missions— Paid.	CHURCH EXTENSION.		EDUCATION.		American Bi- ble Society— Paid.	Superannuate Endowment Fund—Paid.	JOURNAL.		Objects Not Elsewhere Reported.	Total, Table No. 3.	Total, Table No. 2.	Total, Table No. 1.	Grand Total, Tables 1, 2, and 3.
		Ass'd.	Paid.	Assess'd.	Paid.			Assess'd.	Paid.					
24 00		\$ 17 00	\$ 23 50	\$14 00	\$ 14 00	\$ 1 00				\$ 239 96	\$ 1,055 46	\$ 787 54	\$ 984 96	\$ 2,827 96
114 00		77 00	85 00	64 00	64 00	11 00		\$ 4	\$ 4 00	9,755 00	11,153 00	261 85	179 70	11,588 55
29 00	\$ 56 00	17 00	23 00	14 00	19 26	5 00				1,485 00	2,286 26	539 42	87 50	2,913 18
75 00	40 00	48 00	51 00	39 00	44 00	6 00		2	2 00	1,205 28	2,473 28	379 90	50 00	2,908 18
82 00	20 00	48 00	48 00	39 00	39 00	5 20		2	2 00	371 11	1,617 31	969 85	313 60	2,900 76
33 00		22 00	22 00	18 00	5 00			1	1 00	21 00	598 50	113 99	25 00	737 49
5 00		3 00	3 00	3 00	3 00					8 25	240 75	28 17	78 00	346 92
130 00		89 00	89 00	72 00	72 00	4 60		4	4 00	879 11	2,851 71	1,073 93	395 00	4,320 68
187 00		119 00	125 00	96 00	96 00	8 00		6	6 00	787 22	3,003 22	1,107 41		4,110 63
10 00		7 00	7 00	6 00	6 00	1 00				36 50	312 50	215 59		527 89
9 00		5 00	5 00	4 00	4 00						117 00	15 00		132 00
90 00		61 00	61 00	50 00	50 00			3	3 00	567 80	2,226 80	570 22	267 10	3,064 12
5 00		17 00	3 50	14 00	3 00				25	19 95	221 95	69 00	80 00	370 95
181 00		122 00	122 00	100 00	100 00	20 80		6	6 00	68 50	2,407 30	1,278 16	953 65	4,639 11
500 00	417 00	333 00	343 00	272 00	288 00	29 51		13	13 00	17,572 69	24,170 75	1,529 15	1,890 81	27,580 71
33 00		22 00	22 00	18 00	18 00	1 25		1	1 00	25 00	692 25	153 32	350 00	1,195 57
82 00		55 00	60 30	45 00	68 00	5 00		2	2 00	1,075 23	2,754 53	318 18	135 00	3,207 71
33 00		22 00	22 00	18 00	18 00	3 00		1	1 00	110 40	1,001 00	305 05	151 91	1,457 96
67 91		38 00	38 00	32 00	32 00			2	2 00	40 00	1,352 91	1,065 90	1,250 00	3,668 81
43 00		45 00	30 00	36 00	24 00	4 00		2	1 00	189 68	1,028 68	170 08	154 00	1,352 76
451 00	50 02	299 00	299 00	245 00	245 00	18 31		12	12 00	3,458 65	9,065 98	3,052 20	1,120 00	13,238 18
5 00		3 00	3 00	3 00	3 00						99 00	8 00		107 00
114 00		77 00	77 00	64 00	64 00	13 00		4	4 00		1,796 00	752 65		2,548 65
734 00	471 51	499 00	499 00	408 00	408 00	56 00		23	25 00	4,786 00	12,109 01	2,664 03	572 00	15,345 04
178 09		137 00	120 70	112 00	98 74	13 60		8	7 05	840 39	3,061 02	1,070 86	193 60	4,325 48
10 00		7 00	7 00	6 00	6 00	1 00				138 33	389 33	6 00	152 57	547 90
41 00		28 00	28 00	23 00	23 00	2 52				155 00	1,065 52	644 70	3,000 00	4,710 22
\$3,264 00	\$1,054 53	\$2,217 00	\$2,217 00	\$1,815	\$1,815 00	\$210 09		\$96	\$96 30	\$43,936 05	\$89,150 02	\$19,150 25	\$12,384 40	\$120,684 67

**RECAPITULATION.**

\$1,252 06	\$ 60 00	\$ 973	\$ 767 70	\$ 805	\$ 622 50	\$ 92 06		\$ 43	\$ 39 36	\$ 4,025 47	\$ 23,031 61	\$ 4,399 98	\$ 5,038 81	\$ 32,470 40
1,308 00		983	905 65	805	729 00	43 12		43	41 55	2,743 12	22,178 29	3,626 15	4,304 70	30,109 14
900 50	130 00	617	548 93	505	441 55	22 76		27	24 00	4,175 83	19,892 92	3,086 02	4,723 61	27,701 55
1,180 48	80 96	914	757 27	745	590 80	49 05		40	38 50	2,961 04	23,683 23	2,738 81	4,417 64	30,839 68
1,277 00	176 80	823	801 00	675	673 00	50 93		36	36 00	3,098 25	21,318 37	4,090 06	5,283 81	30,692 24
842 50	204 20	572	533 50	465	414 75	53 36		26	26 00	3,077 36	19,475 39	3,496 52	7,824 27	30,796 18
615 00		526	369 50	430	293 75	11 58		23	19 50	2,668 36	15,978 80	2,228 10	6,215 56	24,422 46
795 50	5 00	594	482 00	485	389 00	8 62		26	24 00	3,358 41	18,620 88	2,678 75	7,887 58	29,187 21
1,142 76	12 50	914	708 51	745	572 50	60 61		40	37 00	4,008 69	23,425 82	3,618 48	8,109 75	35,154 05
3,265 00	1,054 53	2,217	2,217 00	1,815	1,815 00	210 09		96	96 30	43,936 05	89,150 02	19,150 25	12,384 40	120,684 67
12,568 80	\$1,723 99	\$9,143	\$8,091 06	\$7,475	\$6,521 85	\$602 18		\$400	\$382 21	\$74,052 58	\$276,755 33	\$49,113 12	\$66,190 13	\$392,058 58
10,174 69	1,648 84	8,625	7,517 67	7,480	6,423 98	476 68	\$234	400	368 50	50,900 58	247,019 28	49,409 91	95,087 45	391,516 67
\$2,394 11	\$75 15	\$518	\$573 39		\$97 87	\$125 50			\$13 71	\$23,152 00	\$29,736 05			\$541 91
				\$5			\$234					\$296 79	\$28,897 32	

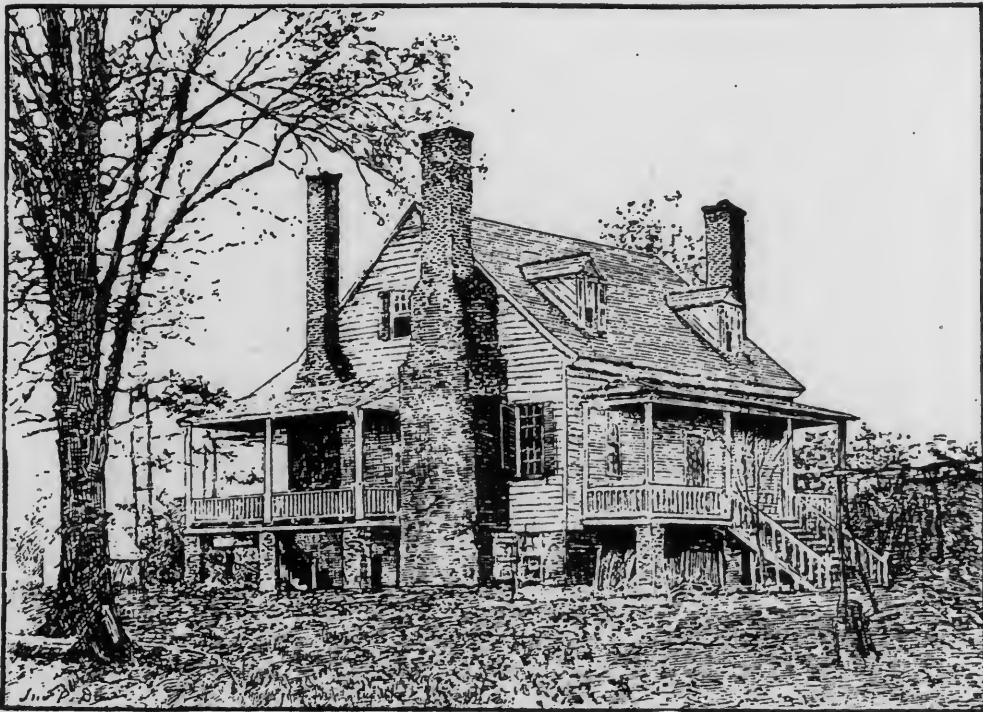
# TENNESSEE CONFERENCE SESSIONS.—1812-1912.

Time.	Place.	Bishop.	Secretary.
Nov. 12, 1812.	Fountain Head, Tenn.....	McKendree and Asbury.....	William B. Elgin.
Oct. 1-7, 1813.	Rees's Chapel, Tenn.....	McKendree and Asbury.....	William B. Elgin.
Sept. 29, 1814.	New Chapel, Ky.....	McKendree and Asbury.....	Thos. L. Douglass.
Oct. 20-29, 1815.	Bethlehem Meetinghouse, Tenn.....	McKendree and Asbury.....	Thos. L. Douglass.
Sept. 23-29, 1816.	Franklin, Tenn.....	William McKendree.....	Thos. L. Douglass.
Oct. 30-Nov. 8, 1817.	Franklin, Tenn.....	{ T. L. Douglass, President; then R. R. Roberts.....	Hardy M. Cryer.
Oct. 1, 1818.	Nashville, Tenn.....	McKendree and George.....	Charles Holliday.
Oct. 1, 1819.	Nashville, Tenn.....	McKendree and George.....	Charles Holliday.
Oct. 4, 1820.	Hopkinsville, Ky.....	Marcus Lindsey, President.....	Thos. L. Douglass.
Nov. 7, 1821.	Norvell's Meetinghouse, Tenn.....	McKendree and Roberts.....	Thos. L. Douglass.
Oct. 16, 1822.	Ebenezer, East Tenn.....	Enoch George.....	Thos. L. Douglass.
Nov. 26, 1823.	Huntsville, Ala.....	Enoch George.....	Thos. L. Douglass.
—, 1824.	Columbia, Tenn.....	Soule and McKendree.....	Thos. L. Douglass.
Nov. 10-19, 1825.	Shelbyville, Tenn.....	Soule and Roberts.....	German Baker.
Nov. 28, 1826.	Nashville, Tenn.....	Soule and Roberts.....	German Baker.
Dec. 4, 1828.	Tuscumbia, Ala.....	Joshua Soule.....	Thos. L. Douglass.
Nov. 19, 1829.	Murfreesboro, Tenn.....	Joshua Soule.....	Thos. L. Douglass.
Nov. 3, 1830.	Huntsville, Ala.....	{ R. Paine, President; then R. R. Roberts.....	Thos. L. Douglass.
Nov. 10, 1831.	Franklin, Tenn.....	Lewis Garrett, President.....	Thos. L. Douglass.
Oct. 31, 1832.	Paris, Tenn.....	R. R. Roberts.....	Thos. L. Douglass.
Nov. 6, 1833.	Nashville, Tenn.....	James O. Andrew.....	Thos. L. Douglass.
Nov. 5, 1834.	Pulaski, Tenn.....	{ McKendree present, but T. L. Douglass presided.....	W. L. McAlister.
Oct. 28, 1835.	Lebanon, Tenn.....	Andrew and McKendree.....	Thos. L. Douglass.
Oct. 5, 1836.	Florence, Ala.....	Joshua Soule.....	Thos. L. Douglass.
Oct. 11, 1837.	Columbia, Tenn.....	Thomas A. Morris.....	D. C. McLeod.
Oct. 3, 1838.	Somerville, Tenn.....	James O. Andrew.....	John W. Hanner.
Oct. -19, 1839.	Huntsville, Ala.....	F. E. Pitts, President.....	John W. Hanner.
Oct. 7, 1840.	Nashville, Tenn.....	James O. Andrew.....	Hanner & Douglass.
Oct. 20, 1841.	Murfreesboro, Tenn.....	James O. Andrew.....	John B. McFerrin.
Oct. 12, 1842.	Clarksville, Tenn.....	Beverly Waugh.....	John B. McFerrin.
Oct. 18, 1843.	Athens, Ala.....	James O. Andrew.....	John B. McFerrin.
Oct. 30, 1844.	Gallatin, Tenn.....	Joshua Soule.....	John B. McFerrin.
Oct. 22, 1845.	Columbia, Tenn.....	E. S. Janes.....	John B. McFerrin.
Nov. —, 1846.	Huntsville, Ala.....	A. L. P. Green, President.....	.....
Nov. —, 1847.	Nashville, Tenn.....	Joshua Soule.....	.....
Nov. 25, 1848.	Murfreesboro, Tenn.....	Robert Paine.....	.....
Oct. 24, 1849.	Clarksville, Tenn.....	Robert Paine.....	E. H. Hatcher.
Oct. 23-30, 1850.	Shelbyville, Tenn.....	William Capers.....	.....
Oct. 29, 1851.	Athens, Ala.....	William Capers.....	.....
Oct. 27, 1852.	Lebanon, Tenn.....	Robert Paine.....	A. R. Erwin.
Oct. 12-20, 1853.	Pulaski, Tenn.....	James O. Andrew.....	Joseph Cross.
Oct. 5, 1854.	Franklin, Tenn.....	William Capers.....	W. C. Johnson.
Oct. 10-18, 1855.	Florence, Ala.....	Robert Paine.....	W. C. Johnson.
Oct. 8-16, 1856.	Nashville, Tenn.....	Soule and Kavanaugh.....	W. C. Johnson.
Oct. 7-14, 1857.	Huntsville, Ala.....	Soule and Andrew.....	W. C. Johnson.
Oct. 20-27, 1858.	McMinnville, Tenn.....	John Early.....	W. C. Johnson.
Oct. 12-20, 1859.	Murfreesboro, Tenn.....	James O. Andrew.....	W. C. Johnson.
Oct. 10-18, 1860.	Columbia, Tenn.....	John Early.....	W. C. Johnson.
Oct. 2-8, 1861.	Clarksville, Tenn.....	George F. Pierce.....	Simon P. Whitten.
Oct. 15-20, 1862.	Athens, Ala.....	John Early.....	Simon P. Whitten.
No session held in 1863 and 1864 on account of war between the States.	.....	J. B. McFerrin, President.....	Robert A. Young.
Oct. 4-11, 1865.	Cornersville, Tenn.....	H. H. Kavanaugh.....	Robert A. Young.
Oct. 9-30, 1866.	Edgefield, Tenn.....	H. N. McTyeire.....	Robert A. Young.
Oct. 23-30, 1867.	Huntsville, Ala.....	Robert Paine.....	Robert A. Young.
Oct. 14-21, 1868.	Clarksville, Tenn.....	H. N. McTyeire.....	Robert A. Young.
Sept. 15-23, 1869.	Shelbyville, Tenn.....	H. N. McTyeire.....	Robert A. Young.
Oct. 5-13, 1870.	Murfreesboro, Tenn.....	Robert Paine.....	Robert A. Young.
Oct. 4-9, 1871.	Pulaski, Tenn.....	David S. Doggett.....	Robert A. Young.
Oct. 16-23, 1872.	Lebanon, Tenn.....	George F. Pierce.....	Robert A. Young.
Oct. 8-15, 1873.	Nashville, Tenn.....	David S. Doggett.....	Robert A. Young.
Oct. 7-13, 1874.	Franklin, Tenn.....	H. N. McTyeire.....	Robert A. Young.
Oct. 6-12, 1875.	Gallatin, Tenn.....	E. M. Marvin.....	Robert A. Young.
Oct. 4-10, 1876.	Fayetteville, Tenn.....	W. M. Wightman.....	Robert A. Young.
Oct. 3-11, 1877.	Columbia, Tenn.....	J. C. Keener.....	Robert A. Young.
Oct. 9-15, 1878.	Edgefield, Tenn.....	David S. Doggett.....	Robert A. Young.
Oct. 8-15, 1879.	Clarksville, Tenn.....	H. H. Kavanaugh.....	Robert A. Young.
Oct. 13-19, 1880.	Murfreesboro, Tenn.....	Paine and Doggett.....	Robert A. Young.
Oct. 19-24, 1881.	Pulaski, Tenn.....	Paine and McTyeire.....	Robert A. Young.
Oct. 18-23, 1882.	Lebanon, Tenn.....	H. N. McTyeire.....	Robert A. Young.
Oct. 17-22, 1883.	Franklin, Tenn.....	J. C. Keener.....	W. M. Leftwich.
Oct. 8-14, 1884.	Shelbyville, Tenn.....	George F. Pierce.....	W. M. Leftwich.
Oct. 7-13, 1885.	Nashville, Tenn.....	H. N. McTyeire.....	W. M. Leftwich.
Oct. 6-12, 1886.	Columbia, Tenn.....	Wilson and McTyeire.....	W. M. Leftwich.
Oct. 12-18, 1887.	Clarksville, Tenn.....	E. R. Hendrix.....	W. M. Leftwich.
Oct. 17-22, 1888.	Gallatin, Tenn.....	A. W. Wilson.....	W. M. Leftwich.
Oct. 9-14, 1889.	Fayetteville, Tenn.....	J. C. Keener.....	W. M. Leftwich.
Oct. 8-15, 1890.	Murfreesboro, Tenn.....	J. C. Keener.....	W. M. Leftwich.
Oct. 28-Nov. 3, 1891.	Pulaski, Tenn.....	R. K. Hargrove.....	B. F. Haynes.
Oct. 19-25, 1892.	West End, Nashville, Tenn.....	A. W. Wilson.....	B. F. Haynes.
Oct. 18-24, 1893.	Tulip Street Church, Nashville, Tenn.....	C. B. Galloway.....	B. F. Haynes.
Oct. 17-22, 1894.	Lebanon, Tenn.....	J. C. Keener.....	B. F. Haynes.
Oct. 23-28, 1895.	Franklin, Tenn.....	W. W. Duncan.....	B. F. Haynes.
Oct. 21-27, 1896.	Winchester, Tenn.....	A. W. Wilson.....	L. R. Amis.
Oct. 20-25, 1897.	Nashville, Tenn.....	J. C. Granbery.....	L. R. Amis.
Oct. 19-25, 1898.	Shelbyville, Tenn.....	E. R. Hendrix.....	L. R. Amis.
Oct. 18-24, 1899.	Clarksville, Tenn.....	J. S. Key.....	L. R. Amis.
Oct. 24-29, 1900.	Columbia, Tenn.....	C. B. Galloway.....	L. R. Amis.
Oct. 23-29, 1901.	McMinnville, Tenn.....	C. B. Galloway.....	L. R. Amis.
Oct. 22-27, 1902.	Pulaski, Tenn.....	O. P. Fitzgerald.....	L. R. Amis.
Oct. 7-12, 1903.	Fayetteville, Tenn.....	A. W. Wilson.....	L. R. Amis.
Oct. 19-24, 1904.	Murfreesboro, Tenn.....	A. Coke Smith.....	L. R. Amis.
Oct. 25-30, 1905.	Gallatin, Tenn.....	W. W. Duncan.....	L. R. Amis.
Oct. 3-8, 1906.	Clarksville, Tenn.....	C. B. Galloway.....	G. L. Beale.
Oct. 16-21, 1907.	Lebanon, Tenn.....	C. B. Galloway.....	G. L. Beale.
Oct. 14-19, 1908.	Springfield, Tenn.....	E. E. Hoss.....	G. L. Beale.
Oct. 13-18, 1909.	McMinnville, Tenn.....	E. E. Hoss.....	G. L. Beale.
Oct. 12-17, 1910.	Franklin, Tenn.....	E. E. Hoss.....	G. L. Beale.
Oct. 11-16, 1911.	Clarksville, Tenn.....	W. A. Candler.....	G. L. Beale.
Oct. 9-14, 1912.	Columbia, Tenn.....	J. C. Kilgo.....	G. L. Beale.
	Nashville, Tenn.....	Collins Denny.....	G. L. Beale.

## ADDRESSES.

### Introductory.

THE first session of the Tennessee Conference was held at Fountain Head Church, in Sumner County, Tenn., in November, 1812. Bishops Asbury and McKendree were both present, but Bishop McKendree presided and William B. Elgin was Secretary. There were no sessions of the Conference held in 1863 and 1864 on account of the War between the States. The present session is, therefore, the ninety-ninth, though it marks the close of one hundred years of our separate existence as a Conference. Prior to 1812 Tennessee was included



LIBERTY HALL.

Home of Rev. Green Hill in North Carolina, where the first Conference of organized American Methodism was held.

in what was known as the "Western" Conference (or as it was called from 1796 to 1800 the "Kentucky" Conference). The "Western" Conference included the States of Kentucky, Tennessee, Ohio, Louisiana, and the "Northwest Territory" (or what has since developed into the States of Indiana, Illinois, and Missouri). The Territories of Alabama and Mississippi were also a part of the "Western" Conference. Several sessions of the old Western Conference were held in Tennessee. In October, 1801, and again in 1806 it met at Ebenezer Church, in Greene County, in what is now the Holston Conference. In 1802 it met at "Strother's,"



in Sumner County, not far from the town of Gallatin; in 1808 it met at "Liberty Hill," in Williamson County. This was the first Conference at which Bishop McKendree presided after his election to the episcopacy. Liberty Hill was the home of Col. Green Hill, a local preacher, who came to Tennessee from North Carolina, and it was at Liberty Hall, Colonel Hill's North Carolina home, that the first Conference of organized American Methodism was held April 29 and 30, 1785.

The General Conference which met in New York in 1812 divided the Western Conference, forming the Ohio and the Tennessee Conference. The Ohio Conference included the State of Ohio, parts of Kentucky, Virginia, New York, and Indiana, with a large section of the indefinite "Northwest." The Tennessee



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Home of Rev. Green Hill in Williamson County, Tennessee, in which Bishops Asbury and McKendree stayed during the session of the Western Conference in 1808—Bishop McKendree's first Conference. The house still stands.

Conference included Tennessee, Illinois, Missouri, a part of Kentucky, Indiana, with Mississippi, Louisiana, and Alabama thrown in for good measure. The following six districts composed the Tennessee Conference—viz., Holston, Cumberland, Nashville, Wabash, Mississippi, Illinois.

At the first session of the Ohio Conference there were reported sixty-one traveling preachers, with 22,723 white and 561 colored members. Out of this territory there have grown eighteen Annual Conferences. At the first session of the Tennessee Conference there were reported sixty-two traveling preachers with 20,633 white and 2,066 colored members. In this same territory now there are twelve or fourteen Annual Conferences belonging to the Methodist Episcopal Church,



South, not to speak of the number of Conferences belonging to our colored brethren.

The following addresses were delivered at the recent session of our Conference, stressing various features of our hundred years' existence. It has been deemed proper to publish them in our Journal. No attempt has been made to "edit" the addresses, but they have been printed as the "copy" was furnished, save in a few instances slight verbal corrections have been made.

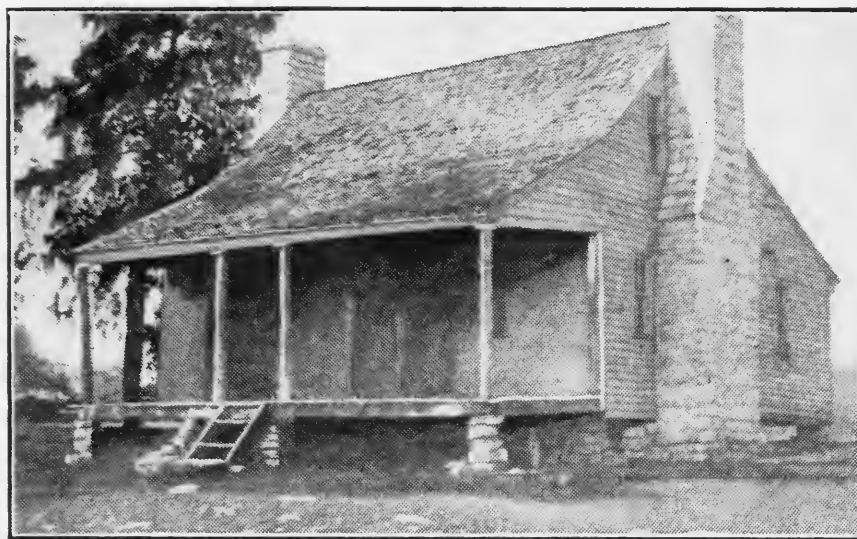
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Our own Bishop Hoss, who belongs to universal Methodism, but to Tennessee Methodism peculiarly, was asked to prepare and read a paper before the Conference on the life and work of Bishop McKendree. His illness, which prevented both the preparation of the paper and his presence with us, was the one disappointment of our memorable centennial session. It is earnestly hoped that the paper may be prepared later and published in our next Journal.

THE SECRETARY.

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MONUMENT ON VANDERBILT CAMPUS WHERE BISHOPS M'KENDREE,  
SOULE, AND M'TYEIRE ARE BURIED.



## THE HEROES OF THE MINISTRY IN THE EARLY HISTORY OF TENNESSEE METHODISM.

BY JUDGE JOHN M'FERRIN ANDERSON.\*

WHILE this great State of Tennessee, lying now so near the heart of the American Union, was yet in the infancy of its statehood, and standing as it were upon the picket line of civilization, the General Conference of the Methodist Episcopal Church, which met in New York City in May, 1812, erected the Tennessee Conference out of a part of that extensive territory which up to that time had been embraced in what was known as the Western Conference.

The first session of the Tennessee Conference was held in November, 1812, at Fountain Head, which was then, as now, a little hamlet in Sumner County, about ten miles north of Gallatin, and of no importance in the political or commercial world, yet it stands as a landmark, not only of Methodism, but of the commonwealth as well; not, perhaps, so much on account of the fact that the first session of the Tennessee Conference was held there, but rather from the fact that for more than twenty-five years Bishop McKendree lived there, and the further fact that for almost, if not quite, fifty years his mortal remains rested in the peaceful bosom of that country neighborhood, and under the deep shade of the giant oaks that grew in strength and beauty from its fertile soil. He, together with Bishop Asbury, presided at this first session of the Tennessee Conference, and he alone attested the record of its proceedings.

As Mt. Vernon is known to the world as the home of Washington, as Monticello will ever remain the Mecca of American statesmen, as the Hermitage has been embalmed in history and generations yet unborn will make pilgrimage to the tomb of Jackson, as Arlington will ever be held in affectionate memory by all who love virtue and esteem patriotism, not because it is now a national cemetery, but because it was once the home of the immaculate Robert E. Lee, so it is that Fountain Head, this little hamlet in the ridge section of Sumner County, because it was the home and



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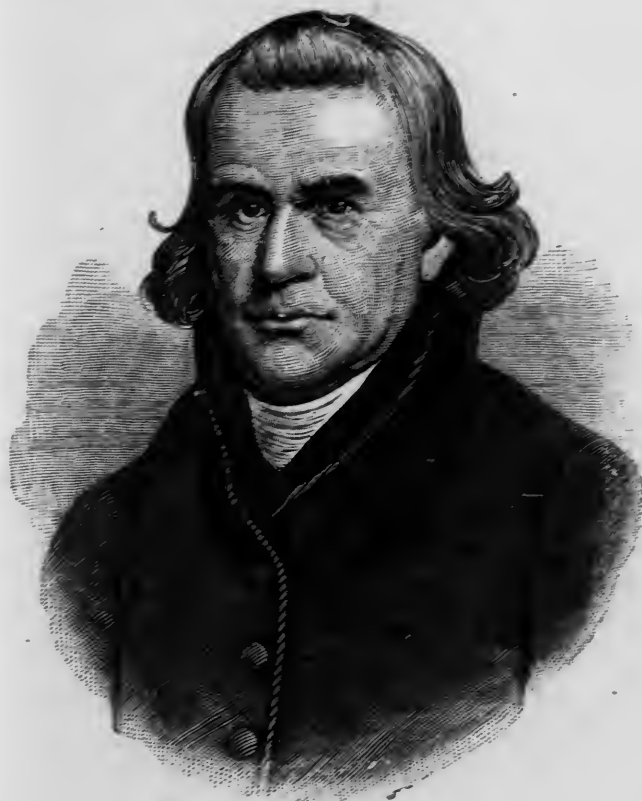


THE PRESENT FOUNTAIN HEAD CHURCH.



the burial place of William McKendree, is dear to the heart of Methodism, and will loom brighter and brighter in the history of the Church and the country as the work and the labor of that great man become better known, and the influence that his life and his labor exerted upon the destiny of the State and its material as well as moral development becomes more fully understood and appreciated. It is to celebrate the one hundredth anniversary of that little Conference, that met in a little log church out in the wild woods of Sumner County, that we are assembled here to-night.

The committee in charge of the arrangements of this centennial celebration have asked me to address you on "The Heroes of the Ministry in the Early History of Tennessee Methodism." The invitation was extended to me, I am sure, not because of what I am, but rather because of who I am, and I accepted, perhaps, not with a full



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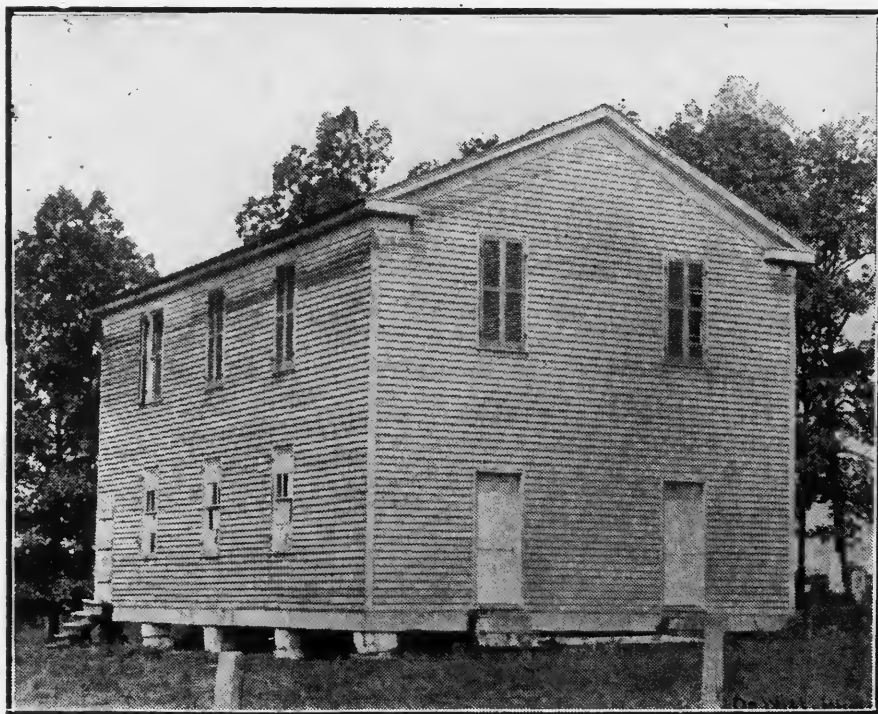
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appreciation of the responsibility it imposed, but certainly with a due and grateful sense of the compliment it implied. I must be allowed to take some liberty with my text. You Methodist preachers should not criticize me for that, and allow me to limit it to the heroes of the ministry in the early history of Methodism in Middle Tennessee; and so limited and contracted, what a vast and inspiring theme it is! Were I to take still further liberty with it, I would paraphrase it thus: "The Pioneer Middle Tennessee Circuit Rider."

Is there one here to-night who will question the truth of the fact assumed in the very statement of my subject, that there were heroes found in the ranks of these pioneer preachers? To him who would ask such a question my defiant answer is, that with but a very few sad and notable exceptions they were all heroes, and the



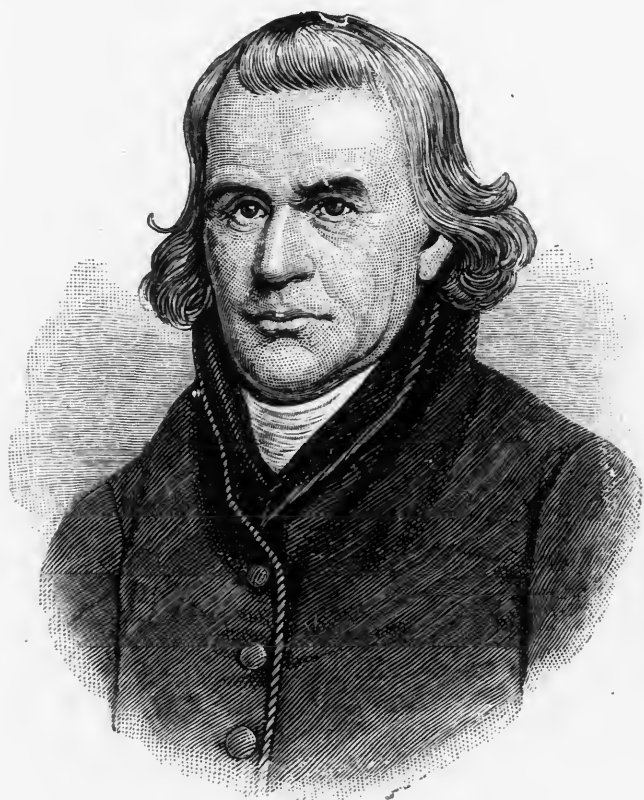
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truth of this statement is made manifest even by a most hurried glance at the history of the times when, and a review of the conditions under which, these hardy men came out from the East, bearing aloft the banner of Wesley and flying it from every fort and port house that stood upon the farthest limits of civilization.

The first white settlement west of the Cumberland Mountains was founded by Gen. James Robertson in 1779, at French Lick, now Nashville. As early as 1787 a lone Methodist missionary made his unheralded appearance in this settlement, then known as the Cumberland Settlement, and which at that time had been extended from French Lick up the Cumberland River into what is now Sumner County, and thence over into Robertson County and down the river to the country around about the present town of Clarksville. From then on, above the scream of the wild beast and the war cry of the savage, we can hear the songs and the prayers of these missionaries who followed each other in rapid succession.

Remember that this Cumberland settlement had not been pushed gradually forward by an advancing civilization so that it had to its rear a safe retreat from the dangers that lay out before it, but had been flung as it were, by the adventurous hand of Robertson, right into the heart of the great unexplored American wilderness. It was six hundred miles from the seat of government and almost half that distance from the Watauga country, from which it was separated by unbridged rivers and pathless mountains, and to which alone it could in the hour of need and danger look for succor and protection. So frequent and deadly were the incursions of the Indians that these people had to live in blockhouses and stockades and subsist mainly upon flesh of wild animals and the little corn they could grow in the clearings they had made around about their dwelling places, which oftentimes they had to plant and harvest under cover and protection of the old flint rifle in the hands of their wives and daughters.

Not awaiting, but anticipating, the Macedonian cry, reckoning not with the danger and peril and hardships that beset the way, nor even counting his life dear, but with a courage and a zeal born of his faith in God, mounting a rawboned horse; with a rifle in one hand and the Bible in the other, with a single blanket to cover him while he slept under the stars, and a little parched corn to sustain life as he journeyed on, the Methodist preacher turned his back to the comfort and security with which he was surrounded, and without guide to direct his path except the bark of the trees, went forth upon his long and dangerous mission through trackless forests and mountain heights, for no other purpose than to carry the gospel of Jesus Christ to the Cumberland Settlement and to erect altars for the worship of the living God in its forts and fortifications. From this time on the development of the country was rapid. The Indians, after many bloody conflicts, were driven back; the wild beasts that had not fallen before the unerring aim of the huntsman were frightened away by the sound of the woodman's axe.

Apace with—yea, in the very forefront of—this advancing civilization we find the Methodist preacher. He was not content to follow: the very spirit with which he was possessed made of him a leader.

Soon this settlement was taken under the care of the Western Conference. Cumberland Circuit, embracing all of Davidson, Sumner, and Robertson Counties and part of Kentucky, was established, and other circuits were created as the country developed.

Let us pass, now, in brief review some of the dangers he braved, some of the privations he suffered, some of the obstacles he overcame. His appointments were



far apart, seldom less and often more than a day's journey, through forests infested with hostile Indians, which he must travel alone when no guard could be found; swollen rivers had to be swum, and when no friendly settler's house could be reached, though chilled and famished, he would have to spend the long and dreary night in the woods, with no covering but the sky, his restless sleep to be broken by the weird and uncanny hoot of the owl from the branches of the tree upon whose roots he had pillowed his weary head, or by the terrifying cry of some wild beast signaling to his mate that he has found his prey. Before such dangers as these his heart never quailed on account of the hardships and privations he suffered, the cold he endured, and the hunger he felt; his spirit never murmured nor complained, but with a determination no peril could weaken, and for a purpose no sacrifice was too great for him to make, he never faltered or turned aside from the undertaking to which he believed his Lord had called him. He must preach, not every Sunday, but every day where people could be found to whom he could preach. Before churches were built he preached in forts and stockades; when no churches were accessible he preached in private houses, as well as under the shade of the trees. Without regard to the time or place, wherever he found a dying soul to save, then and there he built an altar from which to proclaim the word of eternal life. Not infrequently would his congregation sit with guns in their laps, such was the imminency of the red man's attack, and it was no unusual thing that these people, assembled for peaceful worship, were compelled before services were over to fight for their lives. It was not the dangers and difficulties incident to physical environments that caused his spirit to grieve.

Not all of the people he came so far and suffered so much to serve received him kindly. As might have been expected of a frontier settlement, composed of people who from various reasons and motives had been attracted to these Western wilds, many were found who were irreligious, careless, and indifferent of their spiritual welfare and wholly irreverent in word and deed. Still others there were whose souls had been poisoned and hearts embittered by infidelity of the rankest type. And while it is true that many who made no profession of religion and acknowledged no allegiance either to God or his Church opened wide their doors and bade him a welcome entry, there were still others who spoke lightly of his calling, ridiculed his profession, made him the target of cruel jest and coarse ribaldry, and subjected him to every manner of persecution they dared to inflict. These were the things that grieved his spirit, not because of the personal insult and injury, but because his religion was scoffed and his God was scorned.

Grieved but not embittered, disappointed but not discouraged, he continued his warfare against sin and the devil, and so portrayed the love of Christ for all mankind that many of these were brought to their knees with prayer for forgiveness in their hearts, and arose to their feet with shouts of joy on their lips. In addition to sin and the devil, he had to fight our Presbyterian brethren, who seem to have preceded him a short time into this Western country. He came with what was then a new and strange doctrine. He denied and utterly repudiated the doctrine of a limited atonement. He proclaimed the sovereignty of God and man's free agency, that Jesus Christ was no respecter of persons, but died that all men might be saved, and that whosoever would might partake of the water of life freely; that if a sinner died and went to hell it was his own fault, and not by reason of a divine decree registered even before he was born. Calvinism could not stand this, and those who preached this

gospel they denounced as "the false prophets that were to rise up in the last days."

But with unflinching courage the Methodist met the issue and never declined a debate, and the acrimonious discussion continued until one of these lowly and despised Methodist preachers started, in a Presbyterian Church over in Kentucky, just across the Tennessee border, that great revival of 1800 that swept like a hurricane over the entire country, and in which the Presbyterians themselves joined with the Methodists in shouting their praises of the glory of God and for his love and mercy to all mankind.

And right here I might add that many of them were so imbued and obsessed with the teachings of Methodism that they renounced the doctrine of John Calvin and organized the Cumberland Presbyterian Church. Verily, it may be said that this great Church, which afterwards became such an influence and power for good in this section of our country, was born of the shouts and the songs of a Methodist camp meeting.

Then, too, the Baptist brethren, who have always been more or less pugnacious, required some attention, and they received it, for the early Methodist preacher believed not only that Christ died to save sinners, but that he died to save them according to the plan of salvation as interpreted by John Wesley, and he went forth armed and equipped not only to assault the strongholds and citadels of sin, but to defend the doctrine and polity of Methodism from any who might attack it. There were many at that time who still held to the attenuated doctrine of the Antinomians, and they were not neglected, but received such attention as their aggressions demanded.

It is said that after that great revival already referred to the debates became less acrimonious, but I suspect that the great popularity of the teaching of Wesley did much to tone down the temper of those assaults upon Methodism, and much of the asperity was hammered out of those aggressive spirits by force of the homely logic employed against them, which has been briefly summarized as follows:

"Are the Methodists, or some other denomination, right? If the Calvinists are right, and God, for the purpose of his own glory, did foreordain whatsoever comes to pass, then the Methodists cannot be wrong; for he ordained there should be Methodists, and that they should preach and act just as they do; but if the Methodists are right, and a man is a free agent, the Calvinists must be wrong, and, by trusting to their election, may lose their souls. If the Antinomian is right, the Methodist Christian is safe; for his believing he can fall from grace, and using all diligence to make his calling and election sure, will not make him fall; but if the Methodists are right, the Antinomian must be dangerously wrong and, by trusting to his once being in grace, may fall and perish forever. If the Universallan is right, the Methodist is safe; for if all are to be saved, the Methodist will be among them; but if the Methodist is right, they must be wrong and their purgatory may last forever. If the infidel is right, the Methodist is on the safe ground. If the whole system of religion is a mere farce, it is to the Christian a very safe and pleasing delusion; but if the Methodists are right, the infidel is dangerously wrong; for he that believeth not shall be damned."

With such reasoning as this the day was usually won for Methodism. It has ever been true of the Methodist preacher, and let us hope it will never cease to be the case, that, while he respects all other creeds, he stands ever ready to defend his own and

vindicate its truth, no matter when nor by whom questioned. Not only did he have to contend with foes without but likewise strife within.

In that early day Methodism was not without its schisms, but such was the courage and spirit with which they were met that failure marked their common fate. Perhaps the most serious of these was that led by Mr. O'Kelley. Mr. O'Kelley was a prominent and influential preacher, and a man of great ability. For some cause he became restive under the government of the Methodist Church and led a revolt against the authority of the bishops, and was particularly severe in his criticisms and strictures of Bishop Asbury. Conceiving himself to be a great reformer, he undertook to set up a Church of his own, which was known as the O'Kelleyites. Then, as now, this word reformation seems to have had a peculiar charm to certain people; whether because they think they see in it an opportunity of personal gain we need not stop to inquire. Be this as it may, the O'Kelleyites drew to their ranks many of the strongest and most useful members of the ministry, and for a short time seriously threatened a disruption of the Church. Originating in Virginia, it soon found a foothold in the Cumberland district; and though championed by one of the most brilliant and influential preachers in this Western country, it was decently interred and forever put to rest, in so far as this section was concerned, by William Burke, who met its brilliant leader in joint debate in Sumner County in 1795.

It would be both interesting and inspiring to follow in the footprints of these intrepid men of God, out of the shadows of the wilderness where we first find them, into the resplendent light of this twentieth century, but time and your patience forbid. Suffice it to say that, defying the danger that on all sides encompassed them, enduring every hardship and privation that poverty could inflict, sleeping in cabins and camping in the open air, poorly clad and illy fed, strangers neither to hunger nor to cold, with a zeal that knew no limit and a faith as sublime as that which sustained Latimer at the stake, we find them forerunners of an advancing civilization, proudly and triumphantly carrying the banner of their Lord to its uttermost limits, and ever present and ready to plant it upon its remotest outpost. They were men of character and purpose. With hearts fired by a holy zeal they went forth to proclaim the unsearchable riches of the crucified Christ; that he died that all men might be saved; that salvation was free, and "that whosoever believeth on him should not perish, but have everlasting life." They did not forget further to proclaim that the wages of sin is death, that whatsoever a man soweth, that shall he also reap, and that in Creation's plan for eternity a hell as well as a heaven had been provided. The people heard them gladly, their doctrine was received and believed by rich and poor alike, for all men were equal in the love of their God, and thousands were brought with a cry for mercy to the foot of the cross and received the blessed assurance that their sins had been forgiven. No hovel was too humble for them to enter, no home so proud as to turn them from its door. They grew into the love and confidence of all with whom they came in contact, and into the intimacy of their family life. They were their confidants and advisers in time of trouble; they gave them in marriage, baptized their children, visited the sick, comforted the dying, and buried the dead.

Is it any wonder, then, that in the pages of Tennessee history we find it written, "The religious life of the State is to this day the direct outcome of the exertions of the early Methodist itinerant"? What has been the direct effect and influence of that religious life upon the history and development of this great State? Every law

upon its statute book written for the betterment and happiness of the human race; every moral restraint which society itself has thrown around its members; the Christian Sabbath; the right of unmolested worship of God; the church houses all over this land, whether rising with stately spire from the heart of our crowded cities, or built of unhewn logs in some obscure country neighborhood; our schoolhouses, found in almost every civil district of every county in the State; yea, even the very security and peace and happiness of the homes where our children were born and where our fathers died, the protection of our graves where our loved ones are buried—all these things are the direct effect and result of that religious life of the State of Tennessee which the historian has so well said was the direct outcome of the life and the labor of these early itinerant preachers.

Who, then, will deny—in view of the danger they encountered and the hardships they suffered, such an imperfect account of which I have given, and the mighty achievements which blessed their sacrifice and labor—that these Methodist preachers exhibited in their lives and in their character every element and characteristic of genuine heroism? Not afraid of toil nor hardship, nor of suffering, nor of death, they pushed forward the fight, they won the victory, and their names have forever been embalmed in the history of this country as heroes in the army of the Lord.

"The love of Christ their hearts constrained,  
And strengthened their unwearied hands;  
They spent their sweat, and blood, and pains,  
To cultivate Immanuel's lands."

The roll of this heroic band is far too long to call, and yet it is appropriate to the occasion that special mention should be made of a few, and let it be understood that those to be mentioned have been chosen, not because they were more worthy than the rest, but as representative of them all. It was under the guiding hand first of Bishop Asbury, and later of Bishop McKendree, that Methodism was planted in this country. In fact, they were for many years colaborers in this vineyard, and as their names are household words of Methodism at large, no further reference need be made to them.

We have already mentioned the fact that the first Methodist preacher made his appearance in the Cumberland Settlement in 1787. Benjamin Ogden was his name. He was a soldier of the Revolutionary War, and as soon as the independence of his country was declared, he began to fight for the liberation of his people from the dominion of sin. Though slight in stature and in feeble health when sent to the Cumberland Settlement, he hesitated not at the perils and dangers of the long journey which lay before and those which he knew he would encounter at its end, if in God's providence he was spared to reach it. Striking boldly forward into the vast wilderness that he must travel for hundreds of miles alone, he in due time reached Nashville. Here he established the Cumberland Circuit and immediately began his ministry to its people. At the end of one year of successful labor he was, on account of his continued and increasing ill health, forced to retire. He returned to Kentucky, but as soon as his physical condition would permit, again buckled on the armor of the Lord and went forth to do further battle in his name, and the record of his life is one of conquest and victory. He died beloved and venerated by all who knew him. He was a man of deep piety and consecrated spirit; though feeble in body, he was strong in native intellect and possessed fair attainments as a preacher. To Benjamin



Ogden belongs the honor of introducing Methodism into what is now Middle Tennessee.

Following hard in the path he had blazed to this frontier settlement, we find Peter Massie, sometimes referred to as "the weeping preacher." But the tears he shed flowed from the sympathy he felt for those beyond salvation's pale, and, while weeping himself, such was the tenderness and pathos of his sermons that those who heard wept with him. Like Jonah, he attempted to flee from God's call, and, like Jonah, he was unable to get beyond its reach. Crossing the Ohio River on a horse-trading expedition, he and two companions pushed their way into a country infested with hostile Indians. On their return they were pursued and overtaken on the banks of the river, fired on, and both of his companions killed. He escaped only by hiding in a convenient sink hole. As from his hiding place he looked upon the mutilation of the bodies of his friends by these fierce savages, who scattered the bloody fragments of their remains about him, he covenanted with his Lord that if he would preserve him and save him he would no longer resist his call, but from thenceforward give himself wholly to his service. The Lord preserved him and he was faithful to that sacred covenant. He at once joined the Conference, and in 1790 was sent to the Cumberland Circuit. Here, as elsewhere, his labors were successful, though he was then deeply afflicted with the malady that caused his sudden death the following year, at the home of his friend, Mr. Hodges, who lived in the immediate vicinity of Nashville. He had been removed to another circuit, and returning here to visit his friends, went to Mr. Hodges's to spend the night. When he retired he complained of feeling bad, suffered much during the night, but was better the next morning. It was remarked that if he continued to improve he would soon be well enough to resume his journey. He replied: "If I am not well enough to travel, I am happy enough to die." Scarcely had he spoken these words, when, with a radiant smile upon his pure and noble face, he fell lifeless from his chair. He was buried in a coffin made of ash slabs, by the hands of a faithful old family servant, somewhere on Mr. Hodges's premises. The exact location of his grave has been lost, but I doubt not that every springtime nature's sweetest flowers grow about it, and where'er it be, of this I am very sure, that the Angel Gabriel will find it on the resurrection morn.

Mr. Massie's colleagues of the Cumberland Circuit were James Haw and Wilson Lee. Mr. Haw, after long years of brilliant and useful service, fell under the evil influence of the O'Kelleyites, and it was he who, as champion of their cause, was so utterly routed, defeated, and humiliated by William Burke at that debate in Sumner County, heretofore referred to. He soon after withdrew from the Church and wandered into paths of wickedness and sin; but it is said that before the end came he saw the error of his way, repented, and died in full faith and fellowship of the Presbyterian Church, with which but a short time before he united. Mr. Massie's other colleague, Wilson Lee, though spending only one year in the Cumberland Circuit, made a profound impression upon the people and left the savor of a good name.

The first presiding elder that came into this country was Francis Poythress, who made his advent in 1788, having under his care the entire interest of Methodism in Tennessee west of the Cumberland Mountains and in a large section of Kentucky. He was continued on this work for eight years, when his health gave way and he was forced to retire. After a short season of rest, he resumed his work in other fields, but was unable to prosecute it but a few years longer, when both body and

mind succumbed to the great weight of the labor and responsibility that so long had pressed heavily upon his feeble shoulders. Forced thus permanently to retire, he lingered out his remaining years at the home of his sister in Kentucky, until he was received into eternal rest and peace. He was a typical Virginia gentleman of pleasing address, accomplished manner, raised in comfort and ease, and liberally educated. His religious training was committed in his early age to an Episcopal clergyman, but in his young manhood, having been furnished by the neighborhood circuit rider a book containing the doctrines and discipline of Wesley, he was so impressed with their spiritual authority that he at once joined the Methodist Church and soon became one of its itinerant preachers. He fully appreciated the sacrifice that he made. Could other than a hero have made it? No man connected with the Church in its earlier days did more constant, effective, or perilous work than he. Frequently in the absence of Bishop Asbury he was called upon to preside at the annual session of the Western Conference. A man of rare executive and administrative ability, an accomplished and forceful preacher, a devout and sincere man, the Lord greatly blessed his labors, and the Church to this day reaps the fruit thereof.

Among others closely identified with the early history of Methodism, and contributing much to its phenomenal success and wonderful growth, was John Page. He was for several years on the Cumberland Circuit, the first presiding elder of the Cumberland District, a preacher of wonderful power. He took an active part in the great revival of 1800. So arduous were the labors that he performed that, finally broken in health, he was forced to retire, and died in 1859, in Smith County, Tenn., in the ninety-third year of his life and the sixty-eighth of his ministry. As long as the old-time camp meeting shall live in the history and traditions of the Church, the name of John Page will be affectionately cherished.

Contemporary with Poythress and Page were John McGee, the man who started the great revival by that sermon he preached in a Presbyterian church, before referred to; Thomas and Robert Wilkerson, Lewis Garrett, Learner Blackman, William Burke, James Gwin, Valentine Cook, Thomas L. Douglas, styled by Bishop Fitzgerald "The Son of Thunder;" Old Father Lambuth, "The Comb Maker," as he was fondly called by his acquaintances and friends, the grandfather of our own Bishop Lambuth; the Rev. John Kelley, father of the late Dr. David C. Kelley; Green Hill, the statesman and the soldier who put aside worldly honors to become a Methodist preacher; James McFerrin, a captain in General Jackson's army, whose name was placed upon the Tennessee Conference roll in 1823, where it remained represented by himself, his children, and grandchildren, until March 1, 1912, a period of nearly ninety years, when it was erased by reason of the death of his grandson, Rev. John A. McFerrin; and scores of others equally worthy of special mention, whose lives and labors are golden threads in the warp and woof of Middle Tennessee Methodism.

How I would like to linger here in the dawn of this great Church's history and follow these devoted and holy men of God in their early fights and struggles for the overthrow of Satan and the establishment of Methodism! But interesting and thrilling as their varied experiences were, I am admonished to hurry on.

But before leaving this early period, there is one other of whom I feel special mention should be made. John Johnson was appointed to the Nashville Circuit at the first session of the Conference, which met, as we have seen, at Fountain Head. He likewise was the first station preacher in Nashville, the town of Nashville having been made a station at the Conference of 1818, and Mr. Johnson appointed preacher

in charge. He was indeed a remarkable man. Born in Virginia in 1873, he was brought by his widowed mother in an oxcart to Sumner County when he was six years old. There he was taught the alphabet by an old negro man. He learned to read from a piece of an old hymn book, and within six months was so far advanced that he could read and understand fairly well the New Testament. Converted when twenty years of age, we find him at twenty-one admitted on trial into the Tennessee Conference and assigned to regular work; and notwithstanding poverty's handicap, he entered the ministry well equipped for his undertaking. The faithful service which he rendered, despite his modest and retiring disposition, pushed him rapidly to positions of prominence and influence. The first year that he served the Nashville Station, to which he was appointed over his protest, for he had theretofore been a humble circuit rider and doubted his ability to serve a city charge (at that time Nashville's population was about three thousand), his salary was two hundred and thirty-two dollars, with a small allowance for household expenses. The second year he asked that a fixed salary be paid him, and he relieved of the necessity of keeping an account. Joseph T. Ellison and Dr. Roane, two of his official members, feeling that he could not support a family on less than one thousand dollars a year, offered him this amount, which he declined, saying that six hundred dollars would be ample and more he would not receive. Despite his protest his house rent was given him free of charge by the Hon. E. H. Foster, who offered to lease it to him upon the same terms for ninety-nine years if he would remain in Nashville. His itinerant spirit could not be weaned away from the work which he felt lay out before him, by the prospects and promises of an earthly home. The only home he longed for was that one not built with hands, eternal in the heavens; and to it, until the day of his departure was at hand, he felt that he must point the sinner's way, so when his time expired here he went forth in new fields of toil and hardship and continued faithful in the ministry until his death, in 1857, at Mt. Vernon, Ill. It was during his pastorate at Nashville that a celebrated preacher of the Baptist Church, Rev. Mr. Vardaman, came here to discuss the doctrine of baptism as taught by his Church. Mr. Johnson not only accepted his challenge for a joint debate, but followed the brother to Clarksville and Hopkinsville, by which time he had so entirely demolished this advocate of immersion that he returned very much discomfited to his home. If he ever again engaged Mr. Johnson in debate, the historian has failed to record it.

The year that Mr. Johnson was sent to the Nashville Station a beardless young man knocked for admission at the door of the Tennessee Conference, was received and assigned to the Stones River Circuit. This boy had been reared, if not in affluence, certainly in ease in the city of Philadelphia. His father was a Roman Catholic of the strictest sect and had educated his boy for the priesthood. It is no small wonder that, when this boy professed religion at a Methodist revival and declared his purpose to join that Church, from which no threat could deter and no promise attract him, his father was so grieved and incensed that he disinherited him and practically drove him from his home. Seized with a spirit of adventure, we find this boy making his way on foot over the mountains and through the valleys of Pennsylvania to the city of Pittsburg. After sojourning there awhile he heard a still small voice calling him farther west and to the service of the Church. Embarking with three others in a skiff, he drifted down the Ohio River to Cincinnati, where he landed without money or friends. From there he worked himself by gradual stages into the Tennessee Conference, and from the time he received that first appointment

to the Stones River Circuit on through his entire career as a Methodist preacher, in course of which he served McKendree, as well as all other important charges in the bounds of the Tennessee Conference, down to the day of his death, Thomas Maddin was an honor to the Church he served so faithfully and left an untarnished name as its priceless heritage. Where in all the annals of history can be found a more heroic career than his?

McKendree Church was completed and dedicated to the worship of God in 1833, and Rev. Fountain E. Pitts became its first pastor. At the mention of that name what must be the memories and emotions that are stirred in the breasts of the older members of this Conference—those of you whose souls have been kindled into a burning flame by the fire of his eloquence and lifted in shouts and praises as he proclaimed the love of Christ for all mankind. Serving the Church acceptably and honorably as a circuit rider, city pastor, presiding elder, and as missionary to South America, his most notable work was on camp meeting occasions. He was confessedly the greatest camp meeting preacher of his day and generation, and Over Yonder he has been joined by thousands of those who were led from darkness into light by his tender calling of sinners to repentance. He so gloried in preaching the gospel and saving souls, that when stricken with fatal illness while in attendance upon the General Conference that was held at Louisville in 1874, and being informed by his physician that he had but a short time to live, he requested the lady at whose house he was stopping to summon to his room her nearest neighbors and friends; with these standing around his dying bed he called for a Bible, took a text, and preached for thirty minutes of the Saviour's wonderful love and mercy and of the joy and peace of the heavenly home, and just as he finished invoking the blessing of the Most High upon himself and his little congregation, the chariot swung low, and while the echoes of his musical voice were yet sweetly ringing in the hearts of those who stood about him, his immortal spirit was carried from its earthly tenement through the pearly gates standing ajar to receive it.

The mention of the name of Fountain E. Pitts doubtless reminds you of his eloquent contemporary, John W. Hanner, a man small of stature, quiet of manner, reserved in disposition. That wonderful sermon on "John's Vision of the Black Horse" is but one of many that rank him as one of the greatest orators of Methodism and of America.

In striking contrast to Hanner and Pitts is the stately and sagacious Green. Strong in the pulpit, wise in counsel, if excelled in ecclesiastical statesmanship, it was alone by Holland N. McTyeire.

Then, too, there was Barton Brown, a pure man of God, who exemplified in his life the faith which he professed, and whose good name has been preserved untarnished and is to-day borne without reproach by his natural and spiritual son, the Rev. R. K. Brown, an honored member of this Conference.

Many of you present remember Rev. Alex R. Erwin, as sweet a singer as there was in all Israel. Much of his eloquence and graciousness of spirit was transmitted to his son, our own beloved Joe Erwin.

I have not forgotten Summers, nor Young, nor A. P. McFerrin, nor Sawrie, nor Kelley, nor Dorris, nor Ferrell, nor John F. Hughes, nor Berry Stevens, nor old Brother Pittman, nor can I ever forget Dr. John Mathews, whose pastorate at McKendree Church ended a long and brilliant career which begun in his youth in the Ten-



nessee Conference. These were good men and true, and though memory fondly lingers around their names we must pass on.

The peer of all the rest, there is another who has but recently been called from our midst. There is scarcely one of you present who did not know him personally. He was indeed a prince in Israel. For four years I sat in those pews out there and heard him from this pulpit preach the gospel of Jesus Christ with a force and power and a grace I have never heard any man excel. His life was as pure as the religion he professed, an open book without a soiled page within its folds. Why it was that in the evening of his life, after such a long and honorable career, he should have been made the victim of misunderstanding and of misrepresentations, unless it be that he, like the prophets of old, was required, for your benefit and mine, to make proof of his love and faith, I will never understand. In the darkest hours that gathered about his devoted head his faith never wavered, his love never waned; but, sustained by a consciousness of his own integrity, he walked with uplifted head and unashamed in the presence of all mankind, and humbled himself to none save God. I never hear his name but I am reminded of those beautiful lines of Goldsmith:

"Like some tall cliff that lifts its awful form,  
Swells from the vale, and midway leaves the storm—  
Though round its breast the rolling clouds may spread,  
Eternal sunshine settles on its head."

Let no man who would be loyal to the truth of history undertake to list the heroes of Methodism and fail to write high among the rest the name of James D. Barbee.

Since I have stood in this holy place, recollections of yet another have crowded thick and fast upon me. When I knew him he was an old man, his form once straight was bent, his step once firm was feeble, his eyes once bright were dim, but that bent form was of heroic mold, in his shambling step I could catch the echo of a giant's tread, in his dimmed eye I saw reflected the fire of a heroic spirit. When he was a boy eighteen years of age, he dedicated himself and all he had, and all he ever expected to acquire, to the service of his God. For sixty-two long years he kept his boyhood vow, and during all that time no duty that was placed upon him was too dangerous for him to undertake, no task too unpleasant for him to perform, no hardship too great for him to endure. No man was so humble as to be beyond the pale of his sympathy, or so exalted that he dare not maintain his integrity before him. He was justly styled "The Great Commoner of Methodism." The people believed in him, and where he led they followed. No man in the Church or out of it knew more people or was personally known to more people than he, and no man exerted a wider influence for good. His life and his labor and the record that he made are familiar to you all. In this presence and on this occasion, it would be strained and mock modesty that would prompt me not to mention the name of John B. McFerrin among the heroes of Methodism. As in his life, so in his triumphant death, he made full proof of his ministry and of his faith in the power and mercy of God, and Methodism has no richer legacy than the record of long and faithful service that he laid upon its altar.

Since such were the men who shaped the destiny of Methodism in Middle Tennessee, we can now understand how it was from that little gathering of those heroic pioneers who met at Fountain Head this great Conference, known as the Old Jerusalem, with its splendid churches, its colleges and universities, its Sunday schools

and its missionary enterprises, has grown and so developed that it commands an influence in both the religious and civic affairs of the State that is unequalled by any other single organization. And of these great men who have gone on before, it may well be said:

"Though dead, they speak in reason's ear,  
And in example live;  
Their faith, and hope, and mighty deeds  
Still fresh instruction give.  
  
'Twas through the Lamb's most precious blood  
They conquered every foe;  
And to his power and matchless grace  
Their crowns of life they owe."

Brethren of the Tennessee Conference, great is the responsibility that rests upon your shoulders, as the successors of such men as these. The fight is not yet over. As long as sin abounds, as long as the forces of evil are alive, the battle must be waged. While conditions have changed, there are still crosses to be borne, hardships to be encountered, privations to be suffered. Final victory and triumph can only be achieved through heroic struggle. With faith in the promise of God and nerved and inspired to greater effort by the glorious history of your fathers in Israel, fight on, fight on; and though you may fall before the contest is over, if you are faithful, in the end it will be said of you as it was of them:

"Servant of God, well done!  
Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou art crowned at last."

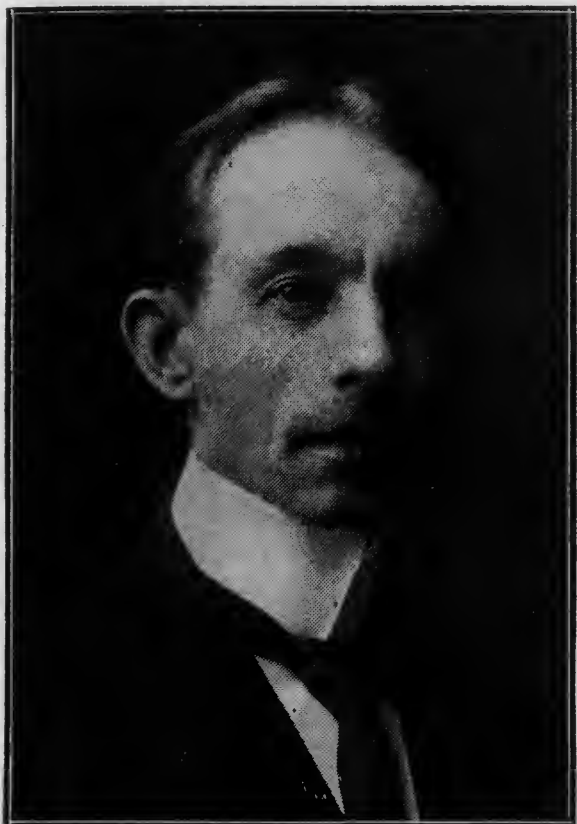
And now in conclusion let me say that I myself believe as those early preachers taught, that those who have gone on before to that spirit land above look down on the affairs of this world, and though there yet remains much for you to do, to-night as the Old Jerusalem Conference is assembled in centennial celebration I can see that heroic band which met one hundred years ago in first session of this Conference, together with those who have followed them on to glory gathered about the feet of Asbury and McKendree on the parapets of heaven, and as they look down upon the rich harvest which has grown from the seed they scattered, I catch their heavenly strains as they sing:

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

## HEROES AMONG THE LAITY IN THE EARLY HISTORY OF TENNESSEE METHODISM.

BY REV. FELIX ROBERTSON HILL, JR.

I ESTEEM it a very great privilege, my brethren, to be here to-night. It is but natural that I should have a very peculiar interest in this occasion—in this the one hundredth anniversary of the Old Jerusalem Conference and the dedicatory exercises of McKendree Church. As I note the evolution of this great church as shown in



REV. FELIX ROBERTSON HILL, JR.

the cuts presenting the external forms which old McKendree has assumed during these one hundred and twenty-two years, to me it is an inspiration to know that throughout all the years of the century and more, with each and all, some members of the clan to which I belong has been identified, and in the development of each has played some part.

Here on this very spot my grandparents worshiped. Here at McKendree's altar my father was converted, united with the Church, and gave himself to an itinerant ministry, which has covered more than half a century. Nor am I unmindful of the fact that on the records of this great Church appear the names of two of my kinsmen who were among the most conspicuous actors in all the movements of the early settlers of Tennessee—General James Robertson and his wife, Charlotte Robertson. They were members of the first Methodist society organized

in the vicinity of Nashville; and at a later day, in the year 1843, after more than a half century of devoted service, from McKendree Church the remains of Charlotte Robertson were borne and deposited beside those of her illustrious husband to await the resurrection of the last day. Thus I am sure you will understand something of the emotion and inspiration that possess me as I stand here to-night and reflect upon the past. And modesty would border upon affectation did I not at least refer—and with pride—to that noble ancestry which through all the years of the past has been so intimately identified with the Methodism of this my native city.

The McKendree of 1912 is not the McKendree of 1790, yet the very brick and mortar and timbers of this magnificent edifice shine with a spiritual radiance. The soul of the past is here enshrined, and the essence of the years—of faces that are gone and voices that are silent—distills into the heart. This spot and all Tennessee, my

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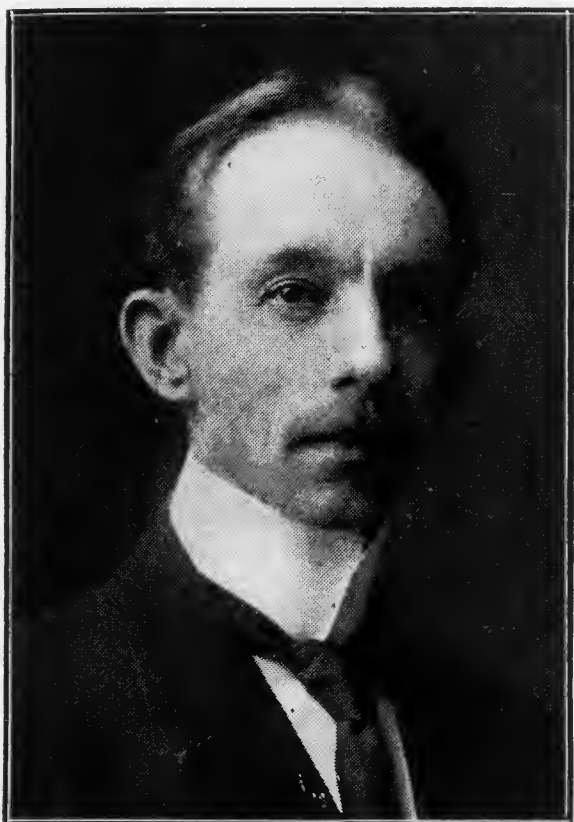
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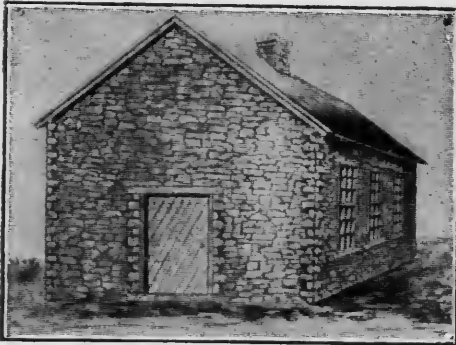
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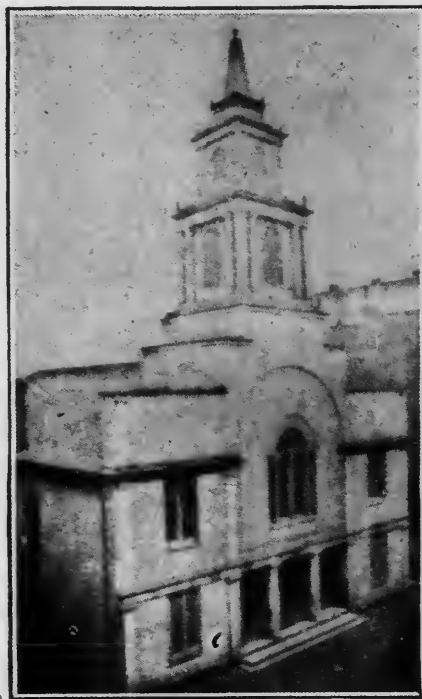
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brethren, is sacred, because of the great spirits that have here dwelt and labored. The very ground is saturated with the personality of the saints and heroes who have here suffered and triumphed. And I count myself as highly honored in having had assigned to me a theme which directs our thought to that mighty host of men and women in heaven and on earth, who through all the succeeding changes of the passing years have stood as abettors of the faith, who in time of peace and strife have kept sacred, guarded jealously, and upheld unflinchingly our glorious Methodism—our laymen.

Too much praise cannot be accorded to those noble men of God of whom we heard last night—Benjamin Ogden, Peter Massie, John B. McFerrin, J. D. Barbee, Thomas Maddin. We honor and cherish the memory of these heroes—Robert Paine, Miles Harper, Sterling Brown, A. L. P. Green, John M. Holland, G. W. D. Harris, Fountain

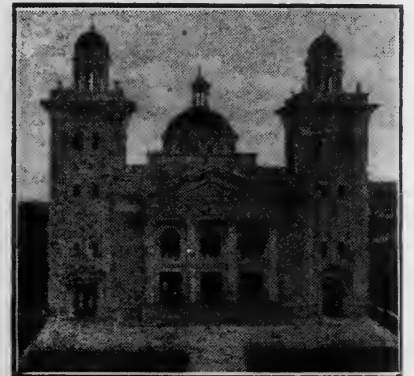


THE FIRST METHODIST CHURCH AND  
FIRST CHURCH OF ANY KIND  
IN NASHVILLE.



M'KENDREE CHURCH,

Which was dedicated by Bishop  
McKendree in 1833 and in  
which he preached his  
last sermon.



THE PRESENT M'KENDREE  
CHURCH,

Where the Centennial Session  
of the Conference was held.

E. Pitts—and their associates and colaborers. But, my brethren, let us not forget those noble men and women who stood side by side with them and whose devotion and heroic self-sacrifice made possible their enduring success. All honor to those early laymen! In mountain solitudes and desert wilds, by day and by night, in their joys and sorrows, they were their fellow co-sharers. What would those early itinerants have done—what could they have done—but for the generous and warm-hearted hospitality so freely bestowed and the heroic fidelity so constantly and abundantly attested in the lives of those early laymen?

Little do we realize the extent and magnitude of the sufferings of those pioneers. They lived in a perpetual state of alarm; to the war whoop, the tomahawk, and the scalping knife of the savage they were constantly exposed. Many a brave man fell a victim to the red man's hate, and many women and children were carried off into

the wilderness, there to perish or to remain in captivity for long and dreary years. It has been truly said that perhaps no country connects with its early history more thrilling incidents or details acts of greater personal courage than can be recounted in the history of the pioneers of Tennessee. They braved the dangers of the frontier, the privations and the toils, and their strength and treasure were spent in the achievement of our liberties. Grateful should we be to that superintending providence which stayed the hand of savage violence and exercised that fostering care over those scattered and defenseless pioneers. And it is a matter of sincere regret that so little has been recorded of those men and women who in that time of stress and strain stood like bulwarks for the Methodist faith in early Tennessee. But we may be sure that, though the records setting forth their names and labors are few, full record has been made in the Lamb's Book of Life. The story of their heroism is one of the cherished heritages of their descendants, and at the same time constitutes one of the most inspiring chapters in the history of our Church. That was the heroic age of Methodism, and the men and women of that day were heroes and heroines. In manly endeavor and womanly sacrifices, in heroic nobleness, they have never been excelled, and to us they are examples. Like stars of the first magnitude they shine; they were leaders, modelers, patterns, and in a real way creators of all that into possession of which we have come in Church and State. Like those of whom the apostle wrote, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," they through faith subdued kingdoms, wrought righteousness; they were stoned, tempted, and slain with the sword; being destitute, afflicted, and tormented, they wandered in deserts, and in mountains, and in dens and caves of the earth; and, having obtained a good report through faith, they received the promise. By such a cloud of witnesses, my brethren, we are compassed about!

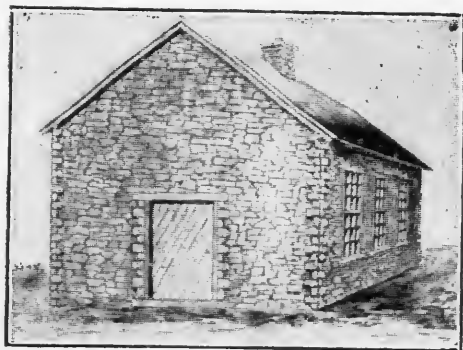
And first among the first fruits of Methodism in Tennessee, mention must be made of these three: Isaac Lindsey, William McNeely, and Lewis Crane. Isaac Lindsey, who as early as 1783 was the magistrate in this city, a man of fine talents, faithful as a Christian, and a leader among men; William McNeely, the patriot and soldier, who, with Isaac Lindsey, was the first to receive the license to exhort in Tennessee; Lewis Crane, devoted, zealous; whose long life as a local preacher was a benediction to the early settlers in the wilderness country. Associated with these were the Carrs—John and his brother, William—and the numerous, highly esteemed, and influential Douglass family, whose hospitality was dispensed for so many years at the old Salem Camp Ground, near Gallatin.

In the eastern section of the State the name of Henry Earnest is inseparably connected with the history of our Methodism. His eleven children and their families (with one or two exceptions) and his five brothers all stanch Methodists. Earnestville Church became a central point in the Holston country. As late as 1843 the names of sixty-nine Earnests were recorded on the class book of Ebenezer Church; and of this numerous family, the family historian records with pride that not one was ever known to be charged with a crime or misdemeanor before the courts of the country, nor has one ever died without leaving some hope of a better future.

The story of Edward Cox and his wife reads like a romance. Leaving his native State, Maryland, in 1773 when but a young man, he turned his face toward the Western country. Two years later we find him returning for the one he had left

brethren, is sacred, because of the great spirits that have here dwelt and labored. The very ground is saturated with the personality of the saints and heroes who have here suffered and triumphed. And I count myself as highly honored in having had assigned to me a theme which directs our thought to that mighty host of men and women in heaven and on earth, who through all the succeeding changes of the passing years have stood as abettors of the faith, who in time of peace and strife have kept sacred, guarded jealously, and upheld unflinchingly our glorious Methodism—our laymen.

Too much praise cannot be accorded to those noble men of God of whom we heard last night—Benjamin Ogden, Peter Massie, John B. McFerrin, J. D. Barbee, Thomas Maddin. We honor and cherish the memory of these heroes—Robert Paine, Miles Harper, Sterling Brown, A. L. P. Green, John M. Holland, G. W. D. Harris, Fountain



THE FIRST METHODIST CHURCH AND  
FIRST CHURCH OF ANY KIND  
IN NASHVILLE.



M'KENDREE CHURCH.

Which was dedicated by Bishop  
McKendree in 1833 and in  
which he preached his  
last sermon.



THE PRESENT M'KENDREE  
CHURCH,

Where the Centennial Session  
of the Conference was held.

E. Pitts—and their associates and colaborers. But, my brethren, let us not forget those noble men and women who stood side by side with them and whose devotion and heroic self-sacrifice made possible their enduring success. All honor to those early laymen! In mountain solitudes and desert wilds, by day and by night, in their joys and sorrows, they were their fellow co-sharers. What would those early itinerants have done—what could they have done—but for the generous and warm-hearted hospitality so freely bestowed and the heroic fidelity so constantly and abundantly attested in the lives of those early laymen?

Little do we realize the extent and magnitude of the sufferings of those pioneers. They lived in a perpetual state of alarm; to the war whoop, the tomahawk, and the scalping knife of the savage they were constantly exposed. Many a brave man fell a victim to the red man's hate, and many women and children were carried off into



the wilderness, there to perish or to remain in captivity for long and dreary years. It has been truly said that perhaps no country connects with its early history more thrilling incidents or details acts of greater personal courage than can be recounted in the history of the pioneers of Tennessee. They braved the dangers of the frontier, the privations and the toils, and their strength and treasure were spent in the achievement of our liberties. Grateful should we be to that superintending providence which stayed the hand of savage violence and exercised that fostering care over those scattered and defenseless pioneers. And it is a matter of sincere regret that so little has been recorded of those men and women who in that time of stress and strain stood like bulwarks for the Methodist faith in early Tennessee. But we may be sure that, though the records setting forth their names and labors are few, full record has been made in the Lamb's Book of Life. The story of their heroism is one of the cherished heritages of their descendants, and at the same time constitutes one of the most inspiring chapters in the history of our Church. That was the heroic age of Methodism, and the men and women of that day were heroes and heroines. In manly endeavor and womanly sacrifices, in heroic nobleness, they have never been excelled, and to us they are examples. Like stars of the first magnitude they shine; they were leaders, modelers, patterns, and in a real way creators of all that into possession of which we have come in Church and State. Like those of whom the apostle wrote, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," they through faith subdued kingdoms, wrought righteousness; they were stoned, tempted, and slain with the sword; being destitute, afflicted, and tormented, they wandered in deserts, and in mountains, and in dens and caves of the earth; and, having obtained a good report through faith, they received the promise. By such a cloud of witnesses, my brethren, we are compassed about!

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behind, and who had agreed to share his fortunes. With saddlebags and sacks crammed, the young couple, Edward and Sallie, rode six hundred miles until they found their halting place in the deep forests of East Tennessee. When Edward left for the West the first time, he pledged himself to pray for Sallie's conversion. During his absence his prayer was answered; and so, when on that first evening they pitched their tents in the forest, in the wilds of East Tennessee, they erected their family altar; and the first prayer by a Methodist family in Tennessee ascended to the throne of grace. Though not an officer in the Church, his home was the "meeting place;" and there being no preachers in that day, the records tell us "he would conduct the meetings—sing, pray, and exhort—and *Sallie would get happy and shout.*" At different times he hesitated not to receive candidates for membership in the Church and even consecrated the elements according to the Ritual, and administered the sacrament to those who desired to flee from the wrath to come. He was a man of mighty faith and lived in constant communion with God. A man of enlarged views of Christian beneficence for the time in which he lived, he contributed largely to the support of the ministry and the Church. Thoroughly missionary in spirit and deeply interested in missions, he was one of the advocates of this great movement, giving annually the proceeds of the sale of the best ox in his herd to the missionary cause. Edward Cox stands in the front rank of that noble band of Christian heroes in our Tennessee Methodism; and when at the good old age of one hundred and two years he closed his eyes in sleep it was to open them to see the King in his beauty.

Worthy of special mention also is the name of Hubbard Saunders, a man of wealth for those days, who did much in support of the cause of Christ. Moving to Tennessee at an early day, he lived to an advanced age, laboring all the time as a local preacher.

Another early settler of Tennessee and resident of Nashville was Col. Robert Weakley. An associate of Gen. James Robertson, a member from Davidson County of the First General Assembly of Tennessee under the Constitution of 1796, a member of Congress from the Nashville District in 1809, Speaker of the Senate in 1819 and again in 1823, member from Davidson County of the Revised Constitutional Convention of 1834, frequently an acting Justice of the Quorum Court, an intimate friend of James K. Polk, the part he played in the early development of Tennessee was a conspicuous one. Converted early in life, he identified himself with the Methodist Church, and throughout his long and useful career he was the embodiment of integrity and uprightness.

The Gower family is one to be held in remembrance. Associates of General Robertson and Colonel Weakley, like them, they were abettors of the faith in that time of stress and strain. Four brothers there were, and it is interesting to note that all became local preachers one year after their conversion. Abel and Elisha were murdered by the Indians; Russell and William each gave to their Church a half century of heroic and faithful service, and their descendants are pillars in the Church of God.

Thomas Martin was another who, as a local preacher for fifty years, went in and out among the sick and dying like an angel of mercy, in labors abundant and ready for every good work. And William Crutchfield in the Cumberland section and Green Hill, the special friend of Bishop Asbury, a man of great wealth and fine talents, deeply pious, devoted, and true; perhaps the most prominent layman of his day.

In the Duck River neighborhood were John Fly and William Edmonson and Andrew Mitchell and Peter Owen and James Doty and "Father" Weaver, who, though aged and infirm, one side and arm palsied and useless, made himself the traveling companion of the preachers of Middle Tennessee. When happy, as was always the case under a warm sermon or exhortation, he would give vent to three loud screams, followed by cries of "Victory! Victory! Victory!" until he had lost his breath. Nothing would disconcert or ruffle him. It is related of him that upon one occasion "Fox," his faithful horse, stumbled while fording a creek, throwing the dear old man into the water. "Warming up" under the influence of the cold plunge, he began to shout. Fortunately the ford was near a house, and the attention of the inmates was arrested by the old man's shouts of victory. They found him as he sat in midstream with his well hand pointed toward heaven *and the light of heaven in his noble face!*

There was James Doty in Maury County, the peacemaker of the neighborhood, a man of pure life and untarnished reputation who for nearly forty years served the Church as class leader and *at a time when the class leader stood for much*, a man of faith and prayer, a man who had exceptional power with God in prayer. Once a traveler inquired of a stranger if he knew James Doty. "Of course I do," said he; "he is the man who prayed so the other day at the camp meeting that all the sinners got converted and *all the acorns fell from the trees!*"

There is James Paine, a true man and a devoted Christian, the father of our beloved Bishop Paine, the mention of whose name is like an ointment poured forth. It was always a matter of rejoicing to him that he did not join the Church earlier in life, because, he said, he was reared under Baptist influences, and had he made a public profession of religion earlier in life, he would have united with that Church. *And we rejoice with him!*

In Sumner County—where the first session of the Western Conference was held in Tennessee west of the mountains; where the first session of the Tennessee Conference was held; where Sewell and Hubbard Saunders and Lambuth sleep in hope of the resurrection of the just; in whose bounds Old Fountain Head, the Beech, Salem, Saunders, the Grove, Walton's, Rehoboth camp grounds and meeting places were located, and where thousands were turned to righteousness—there is William Cage, one of the first settlers, whose posterity is spread over the great West and Southwest; and Lewis Crane, one of the first fruits of Methodism, who for more than four score years was a power for good, leaving the savor and precious legacy of a good name; and Maj. Burkett Ferrell and Thomas Blackmore and John Carr and "Grandfather" Dillard and a host of others who through the century have made Methodism in Sumner County a power for righteousness.

In Giles County, in which was located the Mount Pisgah Camp Ground, where for nearly half a century camp meetings were annually held, and where thousands of souls were converted, there were the Stephensons and the Harwells and the Browns.

Of Elam Stevenson, a living ex-pastor tells us that near his home was a famous spring surrounded by a beautiful grove. Hearing that one of his neighbors was about to come into possession of the same and expected to erect thereupon a still, he arose at midnight, saddled his horse, and rode twenty miles across the country to Pulaski, secured the property, returned home, and erected thereupon the famous Bee Spring Church. It is not surprising that from such a man there should be such a posterity—three of his sons itinerant preachers. It was at the home of Davis

Brown that Robert Paine made the surrender of his life to God and the Church, and from this home two sons and in later years several grandsons went forth as ministers of the gospel. And here lived and labored George Stanford, the first class leader of the old Rehoboth Society; Arnold Seaborn and Joel Bruce, Moses Clark and David George; Aaron Brown, the father of ex-Governor Aaron V. Brown—all devout men.

In Rutherford County Methodism secured an early footing. As early as 1812 there were regular preaching places at the dwelling houses of John Windrow, Thomas Jarrett, Charles Lock, James Rucker, and Nat Overall. In Rutherford was located the celebrated Windrow Camp Ground, where from 1812 to 1861 annual meetings were held which were attended by great demonstrations of spiritual power. Here Samuel Richardson, Major Ralston, James Bass, Thomas Key, William Downing, Barney Elliott, a great shouter and gifted in prayer, Gen. William H. Smith, John Ransom, father of Rev. R. P. Ransom and grandfather of John J. Ransom, our first missionary to Brazil, the Jarrett brothers, William Woodson, and Eli See pitched their tents. It is said that John Windrow, not satisfied with simply giving the four acres of ground and the building material for the encampment, cultivated annually a patch of cabbage to give to the tent holders. He kept his own stock off his wheat and oat fields after harvest, that the grass might grow large and thick, thus affording better pasturage for the horses of those who came from a distance during camp meeting. He lived near the ground, but tented himself, and with a loud voice gave a general invitation for any and all to eat with him, assuring them that he had plenty. His usual greeting to the new preacher, on reaching his home, was to call a servant with stentorian voice and vociferate that he believed the Methodist preachers would eat him out of house and home; then, "Take this horse, turn him out in the lane, set every dog on the place after him," which order the servant understood to mean: "Put up the horse, feed and curry him well, sir." On one occasion, when Rev. Thomas Smith was conducting service, Mr. Windrow came under the shed and in his usual strong voice called out: "Tom Smith, I want you to tell the congregation that a bay mare came to my house with a *woman's side saddle on*. The owner can find her at my lot without troubling me." For more than forty years this eccentric, but generous and useful, man did much for the Church he loved so well. In Rutherford also were the Overalls, whose posterity was intensely Methodist in faith—at least six of whom became ministers of the gospel and members of the Tennessee Conference. There also lived James Rucker and Colonel Burrus, Dr. Simms and Gen. William Hunter Smith, greatly gifted in song and for years the model class leader at Asbury. And, too, there lived and labored Colonel James McFerrin, the father of the sainted Dr. John B. McFerrin, and Gen. Joseph B. Palmer, who was a brigadier general in the Confederate Army, a distinguished lawyer, and a man of unblemished character.

Few counties in the State have been honored by so many houses and camp grounds dedicated to the service of God as Williamson. Within its bounds were located Rees' Chapel, Smyrna Camp Ground, the old Thomas Meetinghouse and Camp Ground, the old Johnson Church, Pope's Church and Camp Ground, Leiper's Fork, Anderson's Camp Ground, College Grove, Wesley Chapel, Bethesda, and others. There lived Thomas Oden, Caleb and William Manning, Wilkins Harper, the Maurys, the Norths, the Reeses, and the Sneeds, from which family went forth several traveling preachers. And the Hamers were there; the Edmonsons, the Carmichaels, the



Ewings, the Speers, and Finch Scruggs, who gave to the Church eleven children, four of whom became able preachers of the gospel; Rufus Ledbetter, that great and good man; the McCrorys, the Carpenters, the Critchlows, the Cottons, the Tuckers, and Maj. William Johnson, father of the Rev. William C. Johnson, for many years editor of the *Western Methodist*, published at Memphis, and a host of others whose names are entered on the Lamb's Book of Life. One of Williamson County's richest gifts to Methodism was Harry Hill. A gentleman through and through, a man of great sagacity and superior business qualifications, a prince in liberality, zealous and devout, the part he played in the making of Tennessee Methodism was no small one. His home was always the preacher's home, where the most generous hospitality was dispensed. In his palatial mansion Bishop McKendree had a spacious and well-furnished apartment, where in his old age he spent much of his time. He was the special friend of Bishop Soule, presenting him with a handsome country residence upon the Bishop's removal to Nashville. He was noted for his generous acts toward those who were in need of help and contributed largely of his means in support of the institutions of the Church. The influence of his noble life abides.

And here in old Nashville, the city of my fathers, what an array of names appears on the records of this great Church! Mortimer Hamilton, the honored father of our honored brother J. D. Hamilton, George W. Smith, John T. Hill, Thompson Anderson, William H. Evans, Joseph T. Elliston, and Joseph Litton, whose children to the third and fourth generations are still living in Nashville, and many of them loyal methodists; Thomas Menees, a member of the Confederate Congress and for many years an official member of McKendree Church, and many others who, after years of faithful and heroic service, have entered into eternal habitations.

An interesting fact in connection with our Tennessee Methodism and worthy of especial mention at this time is one oftentimes overlooked by the student of our Methodist institutions. All who are in any way familiar with the work of our Methodism in this State know something of the place of the camp meeting in the early development of the Church. As we have already indicated, camp meeting grounds were very numerous, and these annual occasions were means of great usefulness and times of great spiritual demonstrations. And it is a fact to which every Tennessean should point with pride, that the camp meeting, as such, is the gift of Tennessee to the world; and, further, that an unknown and unnamed layman was the originating factor in starting this great movement which has through the century past spread over the entire country. It was in the year 1799, in the Red River section, Rev. John McGee and Rev. Mr. Hodge were conducting preaching service. One man, a layman, of whose name no record is made, for want of horses for all the members of his family to ride and attend the meeting, fixed up his wagon, hitched to it his horses, and, having loaded the same with his family and sufficient provisions to last through the meeting, started out for the place of meeting. We are told that the next meeting was a "camp meeting," a number of people coming together with wagons loaded and camping on the grounds. It is to be regretted that the name of that layman is not known, but let us not forget that it was a pioneer Methodist layman who cast the seed into the ground which has brought forth this glorious harvest of camp meetings throughout the century past.

Another fact in connection with our early Tennessee laymen of which I feel mention must be made and worthy of special notice at this time when our great Church is just about to enter the Dark Continent as a mission field. We heard last night

the story of Peter Massie, who entered into rest so suddenly at the home of Mr. Hodges, four miles west of this city. Nearly a half century after this the Tennessee Conference appointed a committee to seek for his grave. No stone having marked it, we are told that the committee searched in vain. However, several years later Rev. Thomas L. Douglass, while preaching near Nashville, referred in his sermon with much feeling to the hope of meeting in heaven Asbury, McKendree, and others. In the congregation, immediately back of Dr. A. L. P. Green, sat an aged African profoundly moved and with tears streaming down his cheeks. When Mr. Douglass called the names of Asbury and McKendree, this old negro exclaimed in a clear voice, "Yes, and Brother Massie;" and then, continuing his soliloquy, he added: "Yes, Simeon, with these hands, with no one to help you, you dug his grave and laid him away in the ground; but you will see him again, for he lives in heaven." At the conclusion of the service Dr. Green took the old man aside and inquired what he knew of the burial of Peter Massie. He told the Doctor how that Mr. Hodges was unable to assist in the burial on account of sickness, of how he, for want of planks with which to make a coffin, had cut down an ash tree and made of it slabs with which the remains were buried; but, by reason of the fact that the entire country had been changed, he was never able to locate the spot where the grave was dug. "Simeon" was a native African, and had been brought to this country when but a child. He had been converted in 1790, under the preaching of Peter Massie, and for more than fifty years lifted the standard of the cross among the colored people of Tennessee, exerting an influence that was felt far and near. And here is the fact in connection with this old African to which we desire to direct special attention: In 1823 he called on Bishop McKendree and presented in forcible language the wants and condition of his people in Africa, urging the appointment of a missionary to that benighted land. The Bishop became deeply interested and decided to comply with the request. Robert Paine was then stationed at Franklin and Lebanon. He offered himself for the work and said that he would gladly give himself to the cause of taking the gospel to Africa, making only one condition—that "Simeon" should accompany him. Simeon consented readily, but the arrangement was defeated by the remonstrance of the Church against the removal of their preacher. That was in 1823. My brethren, I am glad that in 1912 the work is at last being inaugurated, and I rejoice that this devoted old Tennessee Methodist layman was the prime mover in this great work. His color was black, but his soul had been washed and made white in the blood of the Lamb, and the Spirit of the Lord was his.

This already very incomplete sketch of the early heroes of our beloved Church in Tennessee would be far more so were not at least some reference made to that host of elect women who, with their husbands, braved the dangers of the frontier. They were heroines true; their invincible patience, undoubting faith, and nobility of character are unsurpassed in history; and they have bequeathed to us a precious legacy—the immortal example of what women can do in their divinely appointed spheres to glorify God and bless humankind. They were not suffragettes, nor was mention made or the thought entertained of "laity rights" for the women. They were joyful mothers of children, home makers and home lovers, and through their gracious womanly influences became inspiring and propelling forces of noble and beneficent life. We cannot begin to estimate the influences for good set in motion by such women as Charlotte Robertson and "Grandmother" Reeve and "Mother"

Moore and Mrs. Elliston, in whose house Bishop McKendree had a home—the Bishop's Room; and "Aunt Betsy" Sneed, a member of the old Smyrna Church and a charter member of the Woman's Foreign Missionary Society, who, after nearly a century's pilgrimage, entered into rest a few years ago.

The mere mention of the name of Margaret Lavinia Kelley distills like the sweetest ointment poured forth. The organizer of the Woman's Missionary Society of McKendree Church, one of the mothers of the woman's missionary movement among the Methodists of the South, the counselor of youth, and the friend of the outcast, she is enshrined in the hearts of multiplied thousands scattered throughout the



BISHOP JOSHUA SOULE, D.D.

Southland. There is another who at the advanced age of eighty-six years yet lives and forms a link between the past and the present. When General Hatton fell at Seven Pines, he left a widow who is as true, as noble, and as great as was the gallant General himself. Among the great women of the South none have surpassed Mrs. S. K. Hatton in greatness of soul, and among the elect women of our Church few have been her equal in unselfishness and relentless devotion to Christ and to the needs of humanity.

And what shall I say more? For the time would fail me to speak of that innumerable host who "endured as seeing him who is invisible." The memory of

their heroism and fidelity floods our souls with joy. With many, with the large majority, their names have not been interwoven with written history, but their lives have. And because of all they were and all they achieved, we are, my brethren, under the pressure of a great obligation. We are debtors—debtors because we have received from the past. Let us not be unmindful of this; let us not think that we have nothing to do with the past, the past of thought and conviction and effort and sacrifice. We are inseparably bound up with it; the present is because of the past, and without it there is no key to the future. Because of all that those who have gone before us have thought, suffered, endured, and achieved, there is a huge account against us; and that account must be paid if we would be true to them, to ourselves, and to those who are to come after us. We boast of our present-day enfranchisements of peace, of this halo of glory that enshrines, encompasses, and beautifies life, of our freedom of thought and speech; but how have they come to us? Let us not for a moment forget that we are the proud possessors to-day because our fathers fought, suffered, and died; because of their indomitable perseverance and heroic self-sacrifice! The spirit and heroism of those majestic souls were the germinating seeds of our faith, the vicarious sacrifices through the offering of which our life and our liberty have been made possible. We, as Protestants, cannot count out in silver, gold, or other value what we owe to Ridley and Latimer, Luther and Melancthon. The world will never be able to estimate its indebtedness to Carey, Judson, Livingstone, Francis Xavier, and Robert Moffat, those heroes of the cross who, ignoring personal discomfort and perils by land and by sea, carried the banner of the cross to the dark places of earth; nor can we Methodists ever discharge the debt we owe to Wesley, Coke, Asbury, McKendree, Soule, McTyeire, and their colaborers, those knightly laymen whose immortal achievements have made possible our present glorious heritage! To all these we are indebted. These pioneers blazed the trail and ushered in the dawning of a brighter day! For us and our enlargement they toiled and suffered. Our hospitals, our orphanages, our schools, and colleges are the heritage of their lives and labors. They dug deep and builded well, and are worthy to be kept in everlasting remembrance. All honor to these noble men of God who by precept and example have made possible to us a better world to live in and more useful lives! They were cast in the ordinary mold of human nature and had their weaknesses; but, fired by a noble ambition to make their lives to count for something in the establishment of the kingdom of God among men, well did they serve their day and generation. They were men of undoubting and unquestioning faith; they had convictions deep and abiding, and in vindication of them went through fire and sword. Nor were they mere weather vanes; great-souled men were they of courage true, representatives of principle that is above price; who not only apprehended the truth, but in the name of God dared to stand for it. Oftentimes they had to stand alone; they were criticized and mocked, persecuted and forsaken; but they, by reason of their sublime faith and loyalty, were impervious to all such. Theirs was a spirit of incorruptible integrity and regard for the principles of honor. They could not be intimidated, nor were they to be bought. The blessings of the ages upon them! Where had been our great commonwealth but for these noble spirits? And where had been the Church of God but for those majestic souls who through the ages past have given themselves in heroic service and martyrdom in defense of the truth?



Great God!  
What thing may a race not do  
That is kin to men like these?

It is said that when Charles Albert abdicated in favor of his son, Victor Emmanuel, the young king, in accepting the crown, pointed his sword to the Austrian camp and said: "By the grace of God there shall be a united Italy!" Some of the court suggested the abolition of the constitutional charter granted the people by his father, and that he follow the Austrian policy of unbridled oppression; then it was the young king, standing erect in all the glory of his young manhood and with indignation burning in his soul, said: "Sooner surrender a thousand crowns. The House of Savoy knows the path of exile, but not the path of dishonor!" Noble answer that. Better anything than disloyalty to a noble ancestry! Into a noble inheritance we have come. The blood of the martyrs has made possible our place and our privileges, and the sacrifices endured by them call us to more heroic sacrifice and labor. We owe it to those into whose places by the grace of God we have come and whose mantles have fallen upon us to take up the work so dear to them—the establishment of His kingdom—and push it to a speedy and glorious consummation.

"God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands—  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
For while the rabble, with the thumb-worn creeds,  
Their large professions, and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps."

May the spirit of our fathers be ours, and, like them, may we be true!

## THE OLD-TIME CIRCUIT RIDER: HIS PLACE AND INFLUENCE IN TENNESSEE METHODISM.

BY J. TYLER FRAZIER.

THE subject assigned me on this occasion is "The Old-Time Circuit Rider: His Place and Influence in Tennessee Methodism." Were I to take a text by way of introducing the subject, I would read Deuteronomy, eighth chapter and second verse: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to know what was in thine heart, whether thou wouldst keep his commandments, or no."

Moses would have Israel remember how God had dealt with them from the day he brought them out from the land of bondage until they reached the land of Canaan. When their lives, liberty, and property were in the hands of a tyrant, he came to their relief, broke off their yoke, and set them free. They must not forget the bread which came on the wings of the dew day by day, nor the rivers of water that gushed from the heart of the flinty rock, nor the cloud that led them in the way and cast its friendly shadow over them in the daytime and lighted up their pathway by night; how he clothed and shod them in the wilderness, his wonderful patience, long-suffering, and fatherly kindness.



J. TYLER FRAZIER.

Review, looking back, calling up the past, seems to be the work of this hour. We are to call up the old-time circuit rider and hear him tell something of God's dealings with him and the men of his day. For the help of precedent, we might go back of the day when the very old circuit rider appeared. Samuel was the first one I recall. We might not be justified in saying that he was a Methodist circuit

rider, but he had a lot of bad boys, and it looks rather suspicious; and when he grew old and was asked to superannuate it hurt him, but he did it gracefully. Then came Elijah. Devoted, strong, brave, defying the prophets of Baal, reproving the king, in answer to prayer, he brought fire down from God which burned the sacrifice, the wood, and rocks, and licked up the water in the ditch. But he was the victim of moods. He took fright at the threat of a woman (I think she believed in woman's suffrage; if so, no wonder he was scared), left his circuit, went to Bethel, left his servant and went a day's journey into the wilderness, lay down under a juniper tree, and wished that he might die. But God was gentle with him. He waited until he cooled off, led him back to his work, and finally took him to heaven in a chariot of fire. Elisha was called from the farm. He was plowing with twelve yoke of oxen and he was with the twelfth, doing a fine business; but when God called him he killed the oxen, burned up the plow, and went on to his circuit. He put worldly things behind him. Then the Master sent out the seventy. They were faithful and came back to conference and made their reports with joy, telling of wonderful revivals. Devils were subject to them through Christ's name. The Master gave them a gentle warning. He told them of a higher joy than success in preaching: "Your personal salvation is first; rejoice that your names are written in heaven." Then the twelve, with their varied experiences and capacities, all poor and unlearned; but men took knowledge of them, that they had been with Jesus. Judas fell and the disciples put Matthias in his place. God may have had nothing to do with that. We never hear of him any more. But Paul, a chosen vessel, one born out of due time, was converted and sent out. Gifted, eloquent, and finely educated, he was the greatest of them all. It is a wonder that he did not switch off into a college or take a station and settle down; but he held on to his circuit and told Timothy to do the same thing.

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#### HIS PLACE.

He is separated unto the gospel of Jesus Christ. Called of God as was Aaron, he is no longer his own, but the servant of men by divine appointment. Henceforth he is an ambassador for Christ, praying men, in Christ's stead, to be reconciled to God. He is henceforth to be a partaker of the afflictions of the gospel. He has

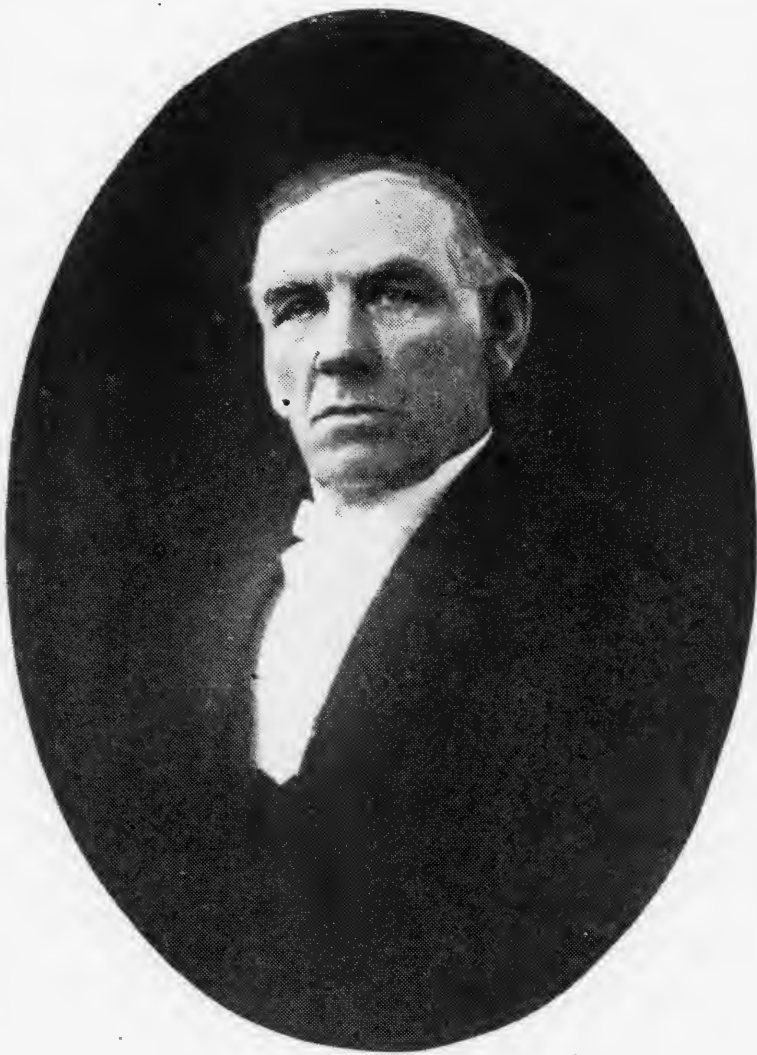
## THE OLD-TIME CIRCUIT RIDER: HIS PLACE AND INFLUENCE IN TENNESSEE METHODISM.

BY J. TYLER FRAZIER.

THE subject assigned me on this occasion is "The Old-Time Circuit Rider: His Place and Influence in Tennessee Methodism." Were I to take a text by way of introducing the subject, I would read Deuteronomy, eighth chapter and second verse: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to know what was in thine heart, whether thou wouldst keep his commandments, or no."

Moses would have Israel remember how God had dealt with them from the day he brought them out from the land of bondage until they reached the land of Canaan. When their lives, liberty, and property were in the hands of a tyrant, he came to their relief, broke off their yoke, and set them free. They must not forget the bread which came on the wings of the dew day by day, nor the rivers of water that gushed from the heart of the flinty rock, nor the cloud that led them in the way and cast its friendly shadow over them in the daytime and lighted up their pathway by night; how he clothed and shod them in the wilderness, his wonderful patience, long-suffering, and fatherly kindness.

Review, looking back, calling up the past, seems to be the work of this hour. We are to call up the old-time circuit rider and hear him tell something of God's dealings with him and the men of his day. For the help of precedent, we might go back of the day when the very old circuit rider appeared. Samuel was the first one I recall. We might not be justified in saying that he was a Methodist circuit



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become a part of that mighty army of self-denying men who are banded together in a common cause for the betterment of humanity. In their day wages were low, labor hard, and comforts few. Sixty-four dollars a year, and no more; sixty-four dollars for his wife, if he had one, no fee or present for administering the ordinance of marriage, baptism, or burial of the dead. If he receives a present, he must report it at Conference and divide up. Think of Jesse Lee dividing among his brethren the neckties which he received as presents on his circuit. Few churches, no parsonages, long rides, preaching daily and three times on Sunday, often sleeping in the woods, sometimes on hard floors, often drenched with rain, covered with snow and sleet, all day without food, far from home and among strangers, annoyed by wild beasts and pursued by savages. The crafty Indian was often on his track seeking his life and sometimes overtook and slew him. But he is in his place. The Master had called him, and he had left all and followed him. He was hunting for the sheep that was lost if haply he might find and bring it back. The country was new and undeveloped, but men were coming into it from many lands. He saw the possibility of a great civilization in coming years and, as a wise master-builder, he laid the foundation and did it well. Preaching, holding class meetings, and conducting revivals—this was his work, his only work. The old-time circuit rider is in his place. He adapts himself to circumstances.

Dr. Sullins, one of our greatest preachers, was preaching in a private house, the neighbors all being there. The house was very low, and above his head was hung a string of pumpkins being dried for winter. In one of his gestures, the Doctor forgot the pumpkins, struck the string, and knocked the mass of pumpkins down on the head of one of his hearers. But the good housewife came to his rescue, pulled up a plank in the floor, and said to the brother: "Stand down on the ground and finish your sermon." And so he did. Being lowered three feet, he had room to gesticulate without disturbing the pumpkins hanging above, and the meeting went on. Tennessee has furnished few greater preachers than Dave Sullins.

It is said that Rev. George Stewart, grandfather of your deservedly popular and efficient pastor, while on his rounds in one of the then back counties of Southwest Virginia, went gunning one afternoon in springtime. He was fond of hunting and was a good shot (as is his distinguished grandson). He brought in a fine lot of squirrels, which were dressed and prepared for breakfast. Seated at the table, he was called on to ask a blessing. When he looked up, every piece of squirrel was gone from the dish and every child of the home had slipped from the house.

Coming down to my own day as a circuit rider, fifty years ago, I would give my own experience, being better acquainted with that than with any other—the times that passed over us as a people and a Church from '61 up into the '70's. I recall with some comfort the four years of soldier life, when I preached to our boys, barefooted sometimes, marching all day and holding prayer meetings at night. The revival fires burned in our camps more than once as I recall. I have seen scores of men converted at the altar where fallen trees were used for the mourners' bench. We had prayers every night in my tent when in camp and beside the camp fires when on the march. Do Methodist people worship in their families now? I recall that in the last year of the war I organized prayer service in every mess in my company, and I had prayers at company headquarters. And it is a notable fact that not a man in our company was killed from that time to the close of the war. I joined the Holston Conference September 15, 1865. I had one suit of clothes—

blue jeans. That suit was donated by two neighbor women, who cut and made coat, pants, and vest. The leather for the boots was given, and they were made without charge. I had a borrowed hat made of straw grown in my native county (Giles, Va.), a borrowed horse, and two dollars in money. I gave one dollar to the cause of missions. I was sent as junior preacher to Jeffersonville Circuit and went on my way rejoicing. The next year I was sent to Rogersville and Kingsport Circuit, a young married preacher. I moved four times, stayed out the Conference year, and received for the year's work \$13.50. Some of you may think it would now be in order to sing, "And are we yet alive, and see each other's face?" I feel to-night that I was an old-time circuit rider and in my place, and I regret nothing but that I was not more perfectly consecrated to God's work.

#### HIS INFLUENCE.

I take it that a faithful Methodist preacher's influence is practically the same everywhere and in every place, so that what it was in Tennessee it was in every other State. There was the influence of his life in the homes. His spirit is such as became the servant of Christ, and his conversation was seasoned with salt to minister grace to the hearer. He remembered that if any man speak he was to speak as the oracle of God, and that he that offended not in words was a perfect man, able to bridle the whole body. He touched life everywhere. The history of Tennessee or any part of the United States could not be written and the circuit rider be left out. His influence was felt in business life. Industry, economy, plainness in dress and living—this was part of his religion and found in his creed. With such teaching and practice came material prosperity. It wrought wonderful changes in the land. It led on from the cabin to the palace, from the brush arbor to McKendree Church, from the tallow dip to the electric light, from the old-fashioned spinning wheel and the hand loom in the kitchen shed to the hundred buzzing spindles in the factory in the heart of this town, from the slow-going, jaded horse to the dizzy speed of the lightning express. All this and more has been made possible and brought to pass by the influence of the gospel as lived and preached by these heroic men of God. The gospel stands at the door of every home to protect the lives within. It safeguards every public enterprise and gives confidence to capital invested by men from distant States. "Surely the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." But it stops not here. There is a felt want in human life that material things cannot relieve. There are wounds it cannot heal. He preached repentance toward God until the awakened soul cried in agony of guilt, "What must I do to be saved?" then cried to the sin-burdened soul, "Behold the Lamb of God, which taketh away the sin of the world," until the returning prodigal felt the warm kiss of a Father's love sealing a conscious pardon on his soul, enabling him to say: "Abba, Father, I know that my Redeemer lives." He can now sing with comfort: "Blessed assurance, Jesus is mine! O what a foretaste of glory divine!" These he urged to go on unto perfection, growing up into Christ, their living Head in all things, till Christ should be formed in them the Hope of glory. Now they have peace with God and fellowship one with another and sing until the camp ground or church rings with

"And if our fellowship below  
In Jesus be so sweet,  
What nights of rapture shall we know  
When round his throne we meet?"

He now has victory over sin and temptation, over the flesh and the world, and over all fear that has torment. The old-time circuit rider brought the riches of pardon, assurance, peace, and joy to the humble home of the men of long ago and restored the paradise of God's presence in their hearts and homes. Family altars took the place of the dance, and the wine pail was displaced by the cup of salvation. Christ had become to them the power of God and the wisdom of God. Yea, he was all in all and over all, God blessed forever. Thus the influence of the old-time circuit rider was felt in thousands of hearts and homes through the gospel he preached and lived as no other influence had or could be felt. We have stood by the bed of the itinerant's daughter in life's last hour as she passed the cold stream. How bright that face, how full, clear, and sweet the voice as she sings:

"Just over the ocean is our home on high  
Where we all shall gather and rest by and by.  
There is a mansion far above the cloudless dome.  
We will soon be over; we are almost home.

Just a few more trials, a few more tears,  
A few more sorrows, a few more cares,  
And we'll cast the anchor, no more to roam.  
We'll soon be over; we are almost home."

The song closed, and the blood-washed spirit ascended to God.

I stood by the bed of the circuit rider's wife and heard her last good-by to husband, children, and friends: "I want to go and see my Heavenly Father's face. All is well; there is not a shadow, not a cloud. All is well; and again I say, all is well." It was the same doctrine of assurance that enabled John Wesley to say: "The best of all is, God is with us." It was this same doctrine that McKendree had embraced that sends back to us his shout of triumph as he left the field: "All is well; all is well." May the influence of the old-time circuit rider, speaking to us from his place, setting forth the doctrines of conviction, conscious pardon, abiding peace, and abundant assurance sweep down the centuries till the saving knowledge of God shall cover the earth as the waters cover the sea! Amen.



## SECONDARY EDUCATION IN THE TENNESSEE CONFERENCE.

BY PROFESSOR R. G. PEOPLES,  
of Franklin, Tennessee.

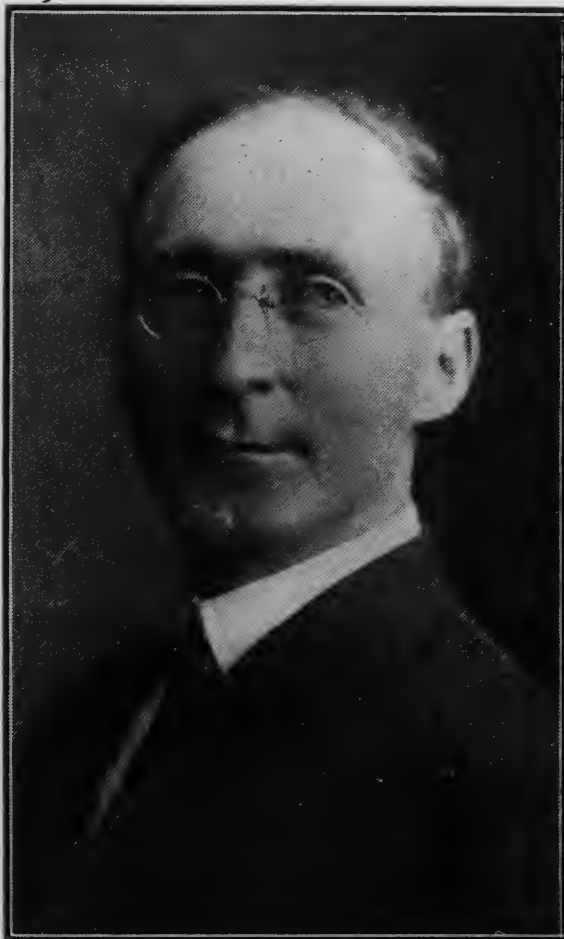
THE Presbyterians were the pioneers in education in Tennessee. Four men have left their names firmly fixed in the early school annals of the State. The institutions which they founded still exist as active factors in education to-day, though after many changes in name and administration; and they are the only ones, I believe, which survive to us from that early day. Now all four of these men were Presbyterian ministers, men of the best education their time and country afforded, three of them graduates of Princeton.

To their number may properly be added the name of their most distinguished successor, Dr. Philip Lindsley, who came from the Princeton faculty and declined its presidency to become the head of the college which Dr. Craighead's labors had founded at Nashville, believing that he saw there the future center of a great educational development in the Southwest. Such hopes were very natural.

These four colleges in Tennessee no doubt owed their title more to these hopes than to any results as yet accomplished; but they were under the control of men who knew what sound learning is and were sincerely and enthusiastically at work to attain the best results the time and circumstances admitted. They were under the patronage of a Church distinguished for its devotion to the cause of true and thorough education. The membership of this Church was drawn

from the Scotch-Irish, perhaps the largest and undoubtedly the most virile element in the population of the new State, a race deeply marked by its almost passionate love of liberty, learning, and religion, and to all appearances unalterably bound to the Presbyterian name and faith by the ties of birth and blood, always strong in men of Scotch descent and by memories of heroic deeds and heroic sufferings of which they would seem disinherited in any other communion.

Under these conditions there seemed to be every promise that from the centers already established there would soon develop a comprehensive and well-ordered system of education in full accord with the best ideas and methods of the time, and that this development would be guided almost solely by the Presbyterian Church.



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This promise was only very partially fulfilled. The Presbyterian Church began very early to lose her hold upon a large proportion of her original following, and while she no doubt remained for long years to come the most intelligent and effective single factor in the cause of education, she was no longer the controlling power.

With dissension in her councils and division in her forces, she was in no position to plan or carry out any broad constructive educational policy. Without such a policy and without any power intelligent and strong enough to guide its course, the history of all education in Tennessee may be described by the phrase Phelan has applied especially to public education, the history of confusion. It would be easy to criticize the Presbyterian leaders for the failure to keep that command upon the situation which they at least seemed at one time to have in their hands; but such criticism is no doubt largely undeserved. It is very possible that some timely and tactful concessions might have enabled the Church to hold a large part of that membership which broke off violently from it or slowly drifted into other communions; but it is very doubtful whether any human wisdom could have prevented the history of education in Tennessee taking the course it actually did take. The men who in the darkness of the wilderness strove to keep the lamp of learning bright and burning deserve our profound sympathy and respect, and all the more because that darkness proved almost too strong for them. The wilderness was in fact the great enemy against which all men had to strive who sought to maintain the established institutions of civilized society against barbarization.

In an old and settled community men are bound not only by the formal restraints of the law, but by a thousand visible and invisible ties of material interest, public sentiment, friendships, ancient customs, established traditions, and institutions. No man there can escape from the limits his past has put upon him, from the eyes and tongues of his neighbors, the sound of the Church bell, the sight of the Church spire, the memories of those who sleep beneath its shadow. Life runs in well-defined grooves, which, if they sometimes cramp initiative and individuality, at least serve to keep the great mass of average men within the bounds of well-ordered, decent living.

Knowing well the power of this community conscience over men, the great colonizing races have always instinctively striven to transplant their citizens as whole communities. A colony was but the swarming of human bees when the hive grew too narrow for its folk. No matter on what far-off shores his fate might cast him, no matter under what alien skies, the colonist found himself still a citizen of the same community, obeying the same laws, worshiping the same gods, meeting daily upon the streets the same familiar faces. In America for the first time in the history of civilization countless multitudes of men were scattered broadcast over a boundless wilderness, mere individuals detached from all the influences of their ancient community life. If the settler had neighbors, their faces and their past lives were as unknown to him as his to them. If he founded a city, it was a mere fortuitous concourse of discordant atoms. Society had escaped from its crystallized forms and was reduced to a fluid and plastic state. Such a change developed enormous energy and equally involved marvelous possibilities of future gains and peril of irreparable disaster and loss. In this wilderness life man underwent somewhat the same change which would befall his domesticated plants and animals under like conditions. All those acquired characteristics, which had been bred into them by generations of selective care to meet the needs of civilized society,



would quickly vanish and be once more replaced by that wild and native vigor out of which they had grown and which would far better serve to cope with the perils and privations of the wilderness. It would be easy of course to exaggerate and push these figures too far. They only suggest truth. Forty centuries of civilization have penetrated too deeply into the very fiber of man's nature to allow him to lose its essential characteristics or even its outward form for any great length of time.

But undoubtedly to thoughtful men of that time there seemed real danger, not only that men would throw off the restraints of law and order, but that all the bonds of civilized society would be unloosed. Under such conditions it could not be expected that the cause of schools and education should receive first attention. Things even more fundamental and essential to the existence and restoration of civilized society demanded the utmost exertions of Church and State. We have been often reminded that before Churches and schools could be established and all the agencies of civilized life put in active running order, houses built, roads run, the forest had to be cleared, its savage beasts and men subdued, and we have often been called upon to honor the heroic men by whom this hard and dangerous work was done. We cannot honor them too much.

But we must never forget that beside the pioneer, with his ax and rifle, there rode a yet more heroic figure—the circuit rider with his saddlebags and Bible. His task it was to clear the wilderness and its beasts out of the hearts and lives of men and prepare the fertile soil out of which should spring the fruits of righteousness and peace, to recall men to the decencies and sanctities of life and bring them once more under the sway of those powerful, though invisible, forces which hold Christian and civilized communities together. It is not the province of this paper to pay a tribute to him and his work, but merely to show the conditions which made that work an essential preparation before any adequate system of schools could be established, or, in fact, any of the institutions and agencies of organized civilization could be successfully worked. What the work of these pioneers in Church and State meant for us to-day and what great result they accomplished has been most admirably expressed by Col. H. M. Doak in the following sentence: "The strongest fabric of earth, the most enduring, defying foreign war, domestic dissensions, and material injuries is the compact texture of a well-wrought social order whose morality is ingrained with the intellectual fiber."

In laying broad and deep the foundations of this great social fabric, the Methodist circuit rider was a master builder. He came to his task least of all hampered by creeds, conventions, traditions, and Church organizations, fired by the consuming ardor of a great spiritual awakening, backed by the power of a simple, almost military, government. Casting aside all that was nonessential, he went straight to the deepest and most elemental human needs. In his view, man and society needed to be renewed, cleansed, and rebuilt from the bottom up; and because for his day and generation at least, he saw, he was mighty and prevailed.

It would be very unjust to other denominations to suppose that the circuit rider was a peculiarly Methodist institution or that his work was done solely within the bounds of that communion; but Methodists may very fairly claim to have been first and always foremost in that work. The fact that every third man in Tennessee is to-day a Methodist shows it. On the other hand, while no one will question the leading position which the Presbyterian Church held for at least half a century in

education, this is not to ignore the very large and growing share in this work which belongs to men of other Churches. The Methodist Church especially, from its mere numbers and its active presence in every community, if from no other cause, became more and more an active factor in the work of education and could hardly have failed in the end to attain the dominant position which she now holds. Unfortunately we have no adequate means for discovering what work the Methodist Church has done in the cause of education except within the present generation. Complete records of the Conference sessions exist only since 1872. No report of the Conference Board of Education is to be found of an earlier date than this, and in fact no records of any sort, except for one or two years, for the whole sixty years from 1812 to 1872. This carelessness and neglect in the keeping of public records is not confined to the Methodist Church. It is the standing reproach of the Southern people, and is to a greater or less degree characteristic of all public bodies in the South, both great and small.

It is greatly to be desired that some man with the adequate historical training should undertake to collect, collate, and summarize all the material that can still be recovered from written and printed documents, as well as from reliable personal recollection, in regard to education in Tennessee from 1800 to 1860. The general facts about the public school system can of course be learned from the records of the Legislatures and the educational reports; but the public school system can hardly be said to have existed before 1830, and certainly before the war did not constitute the most serious and important educational work in the State. The census of 1860 showed Tennessee to be eleventh in population. She was twelfth in the number of public school teachers and pupils; and if we consider the shortness of the public school term and the general inefficiency of the system, probably deserved a considerably lower rating. She was seventh, however, in colleges and private schools and the number of students enrolled in them; and as these schools usually, of course, continued throughout the ten months' term, these figures really represent, so far as numbers and attendance go at least, a remarkable showing for a State hardly more than a generation out of the backwoods even in its most densely settled sections. One is curious to know something more of these 274 academies and the 15,793 students in them. No doubt many of them were really doing little more than primary work, just as many of the colleges were doing hardly more than secondary work and doing it poorly just because they were pretending to be doing something else. No doubt the course of study in all of them was very narrow, but perhaps they were none the worse for that. The teachers were in many cases undoubtedly far from competent. Sometimes they were men whose habits and character very poorly fitted them to set an example before their students or worthily discharge the high trust put into their hands. The discipline seems to have been always rigid, frequently harsh, and sometimes violent. The material equipment was in most cases of the cheapest and simplest kind.

What proportion of these schools were measuring up to any high and exacting standards, it is not possible now to say. But after making all necessary allowances, we cannot doubt that in the aggregate they were doing a great deal of very useful and honest work. Some of their teachers, at least, were men of university training and scholarly attainments, well able to maintain traditions of sound learning. A number of the schools had obtained more than a local reputation and were drawing patronage from the South and West. Few, however, in the bounds of our Conference

had taken deep enough root to survive the storm of the Civil War. Not one, I believe, has survived to our time. It is a remarkable fact that the private secondary schools now in Middle Tennessee have no direct line of descent from the old *ante-bellum* academies, but spring from an entirely new source. No doubt for the soil in which they flourish they owe an immense, but unknown, debt to the labors of a long line of almost forgotten schoolmasters of the past; but the men who conduct them belong to a wholly new generation, and are not consciously indebted for their ideals and methods to their *ante-bellum* predecessors, of whose history and labors they are almost wholly ignorant.

Let us turn now to the rise and growth of this new order of preparatory schools.

The report of the Tennessee Conference Board of Education at the meeting in Nashville, October 22, 1872, is a very interesting document. One paragraph in it indicates the source which most of our present preparatory schools can directly or indirectly trace their origin, and also very exactly defines the relation which the Annual Conference sustains to them. After enumerating a number of schools under the supervision of the Conference, all of which it reports as doing well and some very well, and all of which are now either dead or have passed into other hands, the Board proceeds to say: "The attention of your Committee on Education has been directed to many other schools within the limits of our Conference which, although not under the management of our body, are, nevertheless, entirely under the influence and control of members of the Methodist Episcopal Church, South. These schools we deem altogether worthy of the hearty support of our preachers and people. We can mention by name only a few of the many."

Only four are actually mentioned, the third name being that of W. R. Webb, at Culleoka, the only one of the four whose school attained any permanence. At the same session of the Conference the report of the committee appointed at the previous session to consider the establishment of Central University was received, amended, and with the amendments unanimously adopted, and the same members of the Conference continued upon the Board of Trust. At the Conference in Franklin the following year Commodore Vanderbilt's gift to the university is announced and a new building promised ready for us by the following fall term. Here we have grouped together the three factors which have largely determined the development of the secondary education in this section for the last forty years.

The foundation of Vanderbilt University and the Webb School mark the beginning of a new era in education in Middle Tennessee. How large a part the Webb School has played in the development of this era is sufficiently shown by the fact that of the ten principal boarding schools for boys in Middle Tennessee, excluding the Webb School itself, all but two have as their principals graduates of that school or men who have been prepared by such graduates. It is not too much to say that these schools are indebted to the Webbs, not only for their existence, but in large measure for the ideals and characteristic methods which have brought them their success. Allowing for those differences which must and should be found in the work of men having distinct individuality and character, these schools exhibit certain general characteristic qualities which mark the Webb School type. They all show a refreshing freedom from red tape, extreme simplicity of organization, a disregard for mechanical rules and methods, treatment of their students as individuals and not in mass, concentration upon the essentials both in their discipline and course of study, and, above all, the inculcation of the highest principles of honor. Nearly

all of them adhere pretty closely to the old-time classical course. It is a very gratifying fact that, although probably every one of these schools enrolls a larger number of pupils than did the Webb School in 1872, they have not grown at its expense, but that both its enrollment and its waiting list have been larger this year than ever before in its history. Let me add that these schools are not the only nor even the chief contribution the Webbs have made to the South, and especially to Middle Tennessee. They have brought a new note of sincerity into all our educational work. There are perhaps few communities in the bounds of our Conference which have not received from them directly or through their pupils a powerful stimulus to nobler living, higher standards in both public and private life.

Side by side with the Webb School in its influence over secondary education stands the Vanderbilt University. The development of the present system of training schools around Nashville would never have been possible without the help of this great institution. By leading in the abolition of the preparatory department in college and by maintaining high standards for entrance, it put an end to the suicidal competition between the preparatory school and the college, by which the college was constantly robbing the preparatory school of pupils just at the stage when they could there do the most effective work for themselves and their school, and thereby filling its own halls with a stream of half-baked youths that hopelessly swamped any efforts to secure in the college itself better standards and more effective work. The presence of a great university at their very doors undoubtedly brought large numbers of students in Tennessee to the preparatory schools through which alone they could obtain entrance to the coveted university course. More than any other institution in the South, Vanderbilt has helped to reveal and bring to deserved ridicule the absurd pretensions of many so-called universities and colleges, to draw clearly the line between the preparatory school and the college, and to uphold high standards and thorough work in both. It is to be noted that the principals of the leading schools are both Webb and Vanderbilt men. The Secretary of the General Board of Education has repeatedly assured me that this is the combination for which he receives most frequent calls.

Though the Tennessee Conference, as a Conference, has never, except, I believe, in two instances, put a dollar into any educational enterprise or exercised any legal control over it, its relation to the development of education in Middle Tennessee has been none the less close and vital. In the case of secondary schools, at least, the money for buildings has usually been contributed by a local stock company, in which members of all Churches and of none have joined. These buildings have usually been leased to the principal, and to him has been turned over all further control of the enterprise, with all its profits, losses, and responsibilities. These schools have all been strictly non-sectarian both in spirit and letter. They are all patronized by people of every denomination. But outside the local community, the largest percentage of their patronage is from Methodist families, though perhaps less so now than in the past. The principals of the schools are nearly all Methodists and actively interested in every department of Church work.



## METHODISM AND HIGHER EDUCATION IN THE TENNESSEE CONFERENCE.

BY WILBUR F. TILLET, D.D.

I HAVE been asked to prepare a paper for this centennial Conference on the history of higher education in the Tennessee Conference. I assume that this term, "higher education," is used in its general and popular sense as referring not only to universities, but also to colleges of whatever grade; and with this understanding I have, in preparing this paper, made mention of a number of schools that could not under an accurate use of the term be classified as institutions engaged in the work of "higher education."

### THE CHURCH AND HIGHER EDUCATION.

Has the Church the right to engage in the "higher education"? A noted educational leader of this country has said that the Church may properly give birth to a school and rear it through the period of its youth and minority, but when it comes of age and has grown large and strong, the mother owes it to her mature and well-grown educational child to let it go and be independent of her restraints and limitations for the future, and that by becoming independent such institution can better accomplish its mission in the world. If this be true, the Church ought not to engage in the higher education at all, but should confine its educational work to schools of the primary and secondary grades. To show how fallacious the argument based on this ingenious analogy is, let us undertake to apply it to the State and to State schools and say: "The State may give birth to schools and develop them; but when they have grown mature and strong, then the State should sever all connection with them and let them go, neither supporting them on the one hand nor controlling them on the other." Such an application of this analogy to State schools shows at once how inapplicable it is to any schools. Should we not rather say of the schools of both Church and State that, having been reared by a mother that gave them existence and brought them to maturity and strength, they should use their strength and influence to work for and build up the State or the Church that made them what they are? Great States should establish and build up great schools, and these great schools in turn have no greater mission than to serve the States and make greater those States that not only gave them being but gave them all the greatness they possess. In like manner Churches should found and build up schools and, if possible, make them large and great; and these institutions, when they become strong and wealthy and great, have no more sacred duty than to serve in every



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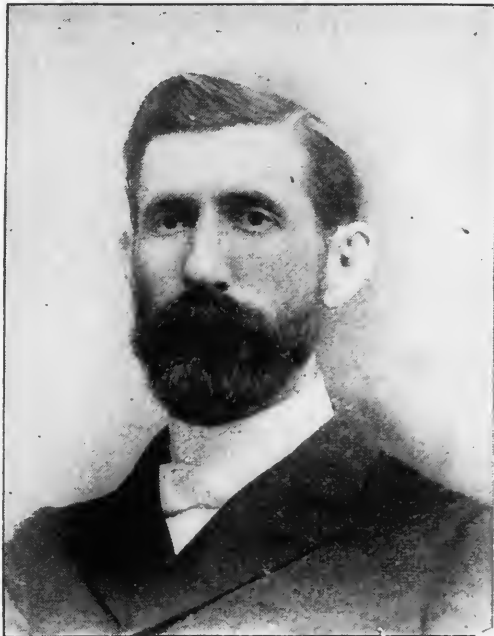
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proper and worthy way the Church that gave them being and help that Church fulfill its high and broad mission in imparting knowledge, spreading truth, and building up the kingdom of righteousness in the earth. A large proportion of the great colleges and universities of the world owe their origin and their development to some branch of the Christian Church. As it has been in the past, so it will likely be in the future: many of the greatest colleges and universities will be those founded and nurtured by religious denominations. We maintain, therefore, that all the religious denominations have the right to engage in the work of higher education, and that in no way can they serve themselves and the State and the general public more effectively than in establishing and maintaining colleges and universities and making them all that such institutions should be. For the past hundred years Methodism has so believed and, however imperfectly, she has lived up to this belief. However much may have been left undone in this sphere of her work, nevertheless she has done something of which we can speak on this centennial year.

#### OWNERSHIP AND CONTROL OF COLLEGES AND UNIVERSITIES.

American schools from the standpoint of ownership and control are divided into three classes: First, those owned and controlled by the State; secondly, those owned and controlled by the different religious denominations; and, thirdly, those which are under the control of independent boards of trust who are responsible only to themselves and in a general way to the public for the way in which they discharge their duties. Each of these institutions has its advantages and, we may say, its disadvantages also, as compared with the others. I think it very fortunate that all three of these institutions have a place in the educational system of America. State institutions, supported by public taxation, can give free tuition to students from within the bounds of the State, but they are—at least in many States—more or less subject to the fluctuations of politics. Independent institutions generally owe their existence to large donations from one or more individuals, and are, as a rule, well endowed. When well endowed and placed under wise boards of trust, untrammelled by the changes and uncertainties of politics on the one hand or the restraints and limitations of sectarian control on the other, they have unmistakable advantages in serving the general public. Church schools, although founded primarily for the purpose of educating the young men and young women of the religious denominations that own them, are, as a rule, conducted on broad lines of Christian fraternity and liberty of thought and serve the State and the general public quite as effectively as do the institutions owned by the State or those controlled by independent boards of trust.

#### WHAT DO CHURCH SCHOOLS STAND FOR?

Church schools stand for something that other schools do not necessarily stand for, and do a work that other institutions either do not accomplish or at least do not accomplish so effectively as they do. What, now, is the reason for the existence of Church schools? What do they stand for? What ideals do they represent? Where do they place the supreme emphasis as compared with other institutions? Of course the main thing is that the institution shall be a Christian institution of learning, dominated by Christian ideals; and this is far more important than the question of ownership and control. But the Church believes that the only sure and effective method of making an institution distinctively Christian is for it to be owned and controlled by a Christian Church. According to the Christian ideal, the true end of education is not the mere training of the mind but the development of character;



it is a question of ethics quite as much as of intellect, and the Church believes that religion is at the foundation of moral character—which means that the Bible and Jesus Christ have an essential place in the development of moral character. To give the Bible and Christ this important and abiding place in education is to create and maintain a Christian atmosphere in an institution of learning to breathe which is a large part of education. Now the Church feels that the only way to make sure that a school shall give the Bible and Jesus Christ their proper place in education and maintain a Christian atmosphere and environment is to have the Church own and control the school.

#### THE INFLUENCE OF CHURCH SCHOOLS.

Of course many State schools and many private and independent schools, as a matter of fact, do have a Christian atmosphere and give just as large a place to the Bible and Jesus Christ as do some Church schools. Nevertheless, this is not necessarily nor always the case; and even where it is the case it may be claimed that it is due to the influence of Church schools in the educational world. It is gratifying to know how many State schools and universities and how many private schools and higher institutions of learning under independent boards of trust are dominated by Christian ideals. To make the educational atmosphere positively Christian and keep it thus is one of the chief reasons for Church schools. If there had never been schools owned and controlled by the Christian Churches, we do not believe that the present prevailing Christian ideals and atmosphere would be found as they are in so many of the schools of the country.

#### A CENTURY OF FAILURES AND SUCCESSES.

Writing of the Tennessee Conference in 1812, at the time of its organization, Dr. J. B. McFerrin, the Conference historian, says: "There was no Committee on Education because there were no schools and no thought of establishing any at that period." In 1872, writing the preface to the third and last volume of his "History of Methodism in Tennessee" and looking back over the entire history of the Conference, the same author says: "In schools and colleges much has been done. In providing for the education of girls the Conference has done nobly, but it must be conceded that in institutions of learning of high grade for boys and young men the Church has not kept pace with its other movements. Considering the number of Methodists in Tennessee and their social position, it may be well said, 'Great is their responsibility.'" The history of higher education in the Tennessee Conference is a pathetic one. To give this history is to tell of failures as well as of successes, of unwise locations and investments that were lost even more than of what has been done that was wise and good. But some things are learned only through failures.

#### IMPORTANT DATES AND EVENTS IN THE HISTORY OF THE CONFERENCE.

Before presenting the efforts of our Conference to establish and maintain schools of a high grade it is well to give a few important facts and dates in the history of the Conference without which it would not be easy to understand why schools in Kentucky and Alabama should have so large a place as they do in the educational history of the Tennessee Conference.

In the minutes of the Conference held by Bishop Asbury in 1787 there appears for the first time in what was later called the Western Conference an appointment designated as "Cumberland." This is the first official recognition in the general min-

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utes of the Church of the territory now covered by the Tennessee Conference. This present year (1912) is therefore the one hundred and twenty-fifth anniversary of that first mention of the "Cumberland Circuit" in the minutes. In the year 1801 the name of William McKendree appears for the first time in this Western Conference. He is named as presiding elder of the Kentucky District, which district covered at that time three States—viz., Ohio, Kentucky, and Tennessee. "Cumberland" appears this year (1801) as one of nine appointments in this Kentucky District. In 1802 the Western Conference met for the first time in the bounds of the present Tennessee Conference, being held at Strother's Meetinghouse, in Sumner County, a few miles northwest of Gallatin. In 1803 "Cumberland," which had been a circuit within the Kentucky District since 1787, became a district and Nashville appeared as one of the appointments or circuits within this district. In 1806 William McKendree became presiding elder of the Cumberland District, remaining in this office until 1808, when he was elected bishop. In 1811 the Nashville District was organized as distinct from the Cumberland District.

When the Tennessee Conference was set apart from the Western Conference in 1812; it had seven districts—viz., Holston, Nashville, Cumberland, Wabash (extending through Western Kentucky into Indiana), Illinois, Mississippi, and Louisiana.\* The Kentucky Conference was set apart to itself in 1820; and the Cumberland District (reaching very near to Nashville and including Fountain Head, where the first session of the Tennessee Conference was held in 1812) was taken from the Tennessee Conference and assigned to the Kentucky Conference, and it remained in that Conference until 1828. The Holston Conference was organized in 1824, and the Memphis Conference in 1839. As early as 1819 the Tennessee Conference had a district that was located in the northern part of Alabama; and this portion of that State continued to be a part of the Tennessee Conference until the North Alabama Conference was organized in 1870, since which time the territory of the Tennessee Conference has remained unchanged.

It was important to give the foregoing dates and facts in order that the reader may see how it was that Tennessee was at one time in the Kentucky Conference and how later North Alabama was a part of the Tennessee Conference. It will also explain how it was that the first institution of learning that Tennessee Methodists helped to establish (Bethel College, 1790) was located in Kentucky, and in like manner how the second notable institution founded by the Tennessee Conference (La Grange College, 1828) came to be located in Alabama.

### BETHEL COLLEGE.

The very year that "Cumberland" first appeared among the Conference appointments the first institution of learning established by Methodism in America, Cokesbury College, began its work at Abingdon, Md. An attempt was made to burn the

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\*In this memorable historic year (1812) we find the famous and eccentric but gifted Peter Cartwright giving expression to his fears for Methodism in the following brief but significant prayer: "Lord, save the Church from desiring to have pews, choirs, organs, or instruments of music and a congregational ministry, like other heathen Churches around them." When he was pastor of the Red River Circuit, northeast of Nashville, he was often known to ride thirty miles from his home, in Kentucky, and, "reaching his appointment by eleven o'clock, preach and hold class meeting, and then go five miles and preach at four o'clock, and then ride five miles more and preach at night. He carried his saddlebags full of books, and sold them wherever he went. He never got tired and never got hoarse. He was death upon whisky-drinking, tobacco-chewing, and coffee-drinking."

building before the end of the second year. This failed; but at the end of six years more, on December 7, 1795, a fire of incendiary origin consumed the building. A successor to this school was begun in the city of Baltimore, but it also was burned during its first year. Mr. Asbury was much discouraged, and for a time was tempted to doubt whether the Lord had called the Methodists to build colleges. In 1790, only three years after the founding of Cokesbury College, Mr. Asbury and the Methodists in the great Western Conference began an institution in Jessamine County, Ky., which was called Bethel College. It was located in a remote place, on a high bluff in a great bend in the Kentucky River. It was begun as an academy, but it aspired to undertake a higher grade of work and to be a college; and to make this possible the preachers in 1798 undertook to raise the necessary funds and gave such emphasis to this collection that very little was raised on their salaries, and it was said that many of them came almost to the point of starvation. Such importance was attached to this educational enterprise that it was given the foremost place in the Church throughout the West. Rev. Valentine Cook, a graduate of Cokesbury and one of the ablest and most scholarly preachers in Methodism at that time, was chosen as the best man to put at the head of the college. He was at the time (1798) presiding elder of the Cumberland District, which covered the entire Tennessee Conference of to-day. It is thus interesting to note that while this first college in the founding of which Tennessee Methodism took an active part was not located within the bounds of our Conference as it exists to-day, nor even within the State of Tennessee, it was nevertheless that portion of the great Western Conference which constitutes the present Tennessee Conference that was called on to furnish the President needed to direct its affairs at this time. Mr. Cook was not only a man of reputation as a scholar, but he was regarded as one of the great preachers of that day, as will be shown by the following incident, which is well worth quoting:

Whole multitudes of people on popular occasions were moved by the Spirit of grace under his preaching as the trees of the forest are moved by the winds of heaven. His last public service, which was conducted at Yellow Creek Camp Meeting, in Dickson County, Tenn., was described by those who were present as a triumphant and never-to-be-forgotten message of power. While preaching on the Sabbath such a power came down on the people and produced such profound and overpowering emotion that he was obliged to desist till order was restored. He resumed speaking, but was stopped a second time by the same outburst of emotion. A third attempt to speak was followed by the same result. He then sat down amidst what one described as a glorious shower of grace and wept, saying: "If the Lord sends rain, we will stop the plow and let it rain." It not only rained, but poured, and such an outpouring as was rarely ever seen even in the old camp meeting days.

But not even a man of Mr. Cook's power and magnetism was able to conduct a school successfully under existing conditions. Its location on a bluff in the bend of the Kentucky River proved to be unfortunate, and, not being able to meet expenses, it was abandoned and moved to Nicholasville, the county seat, where, after some years of effort to make it a success, it was abandoned as a Church school and was turned over to the community to conduct it in whatever manner they desired.

#### THE FIRST EDUCATIONAL MOVEMENT OF THE CONFERENCE.

In the fall of 1818 a young man by the name of Robert Paine, nineteen years old, joined the Tennessee Conference. At the Conference in 1824 he was appointed to "Nashville town," where he remained for two years and then became presiding elder of the Nashville District. He is going to have a large place in the history of education in the Tennessee Conference and in the Church at large.

At the session of the Conference held in 1820 the subject of education received large consideration. There being no Committee on Education at this session of the Conference, all matters educational were referred to the Committee on Missions, which brought in as Report No. 2 the following:

*Resolved:* 1. That a committee be appointed by this Conference to confer with the trustees of the Bethel Academy, at Nicholasville, Jessamine County, Ky.

2. That the committee be instructed to meet as soon as possible and enter into such measures as may seem best in their judgment to employ a teacher as soon as the present session concludes.

3. That the committee have power to enter into such measures as they may deem most expedient for raising such sum or sums of money as may be necessary, and that they communicate such plan to the presiding elders of the Kentucky Conference, whose duty it shall be to put such plan or plans into operation.

4. That the presiding elders of the Tennessee Annual Conference be instructed to make inquiry with respect to the most eligible site for erecting a seminary, and of the most probable means of raising money for its establishment, as also to receive any donations that may be given, conditionally or otherwise, for the purpose, and report to the next Annual Conference.

This may be regarded as the first sign of a desire and effort to establish an institution of learning in the Tennessee Conference.

#### FROM 1821 TO 1826.

The Conference met at Salem, near Bellbuckle, in the fall of 1821, and the subject of establishing a Conference college, as proposed a year before, was taken up and discussed, and, on motion of Robert Paine, the Conference appointed a committee of three to take charge of the matter, one of them being instructed to correspond with the Mississippi Conference and invite them to coöperate in the establishment of an institution of learning; but in case they declined, the committee was instructed to select a site for it in the bounds of their own Conference and proceed to raise money for it, erect buildings, employ teachers, etc., and report back to the Conference a year later. From 1821 to 1826, however, very little was accomplished by the committee.

#### THE CONFERENCE OF 1826.

But the Conference which met in Nashville November 28, 1826, under the presidency of Bishops Roberts and Soule, had much to say on the subject of education, especially the education of the ministry. Thomas Maddin offered the following preamble and resolution:

Whereas it appears that many persons have been admitted into full connection in this Conference without due attention to the course of study prescribed for them; therefore be it

*Resolved,* That no candidate shall be admitted into full connection in the Tennessee Conference until he shall have given satisfaction to the Conference of having attentively pursued the course of study prescribed by the Conference and obtained a knowledge of the English grammar.

This resolution was considered the next day, but was withdrawn, and the Bishops were requested to furnish "the Conference with a course of reading and study, and that such revised course be entered on the Journal."

At this Conference a committee of ten, with Robert Paine as chairman, was appointed to find a suitable location for a college. It was two years before it was able to report anything definite.

#### COLLEGE LOCATED AT LA GRANGE, ALA.

At the Conference of 1828, which met at Murfreesboro, Tenn., the time had come for definite action with regard to the college. "The standing committee of the pre-



vious year reported that a communication on the subject of a college had been received from a number of gentlemen acting as a committee in behalf of a number of subscribers in La Grange and its vicinity, which communication was presented and read; and after being informed on the subject of the eligibility of the plan and the advantages connected with the situation, together with the understanding that \$10,000 had been subscribed in view of the establishment being made, it was unanimously resolved that the Tennessee Annual Conference College be located at La Grange, in North Alabama." Commissioners were appointed for the purpose of securing the site, raising the funds, and carrying the institution into operation. Something definite was now before the Conference, and plans were adopted which, if successfully carried out, would at an early day result in a well-built college.

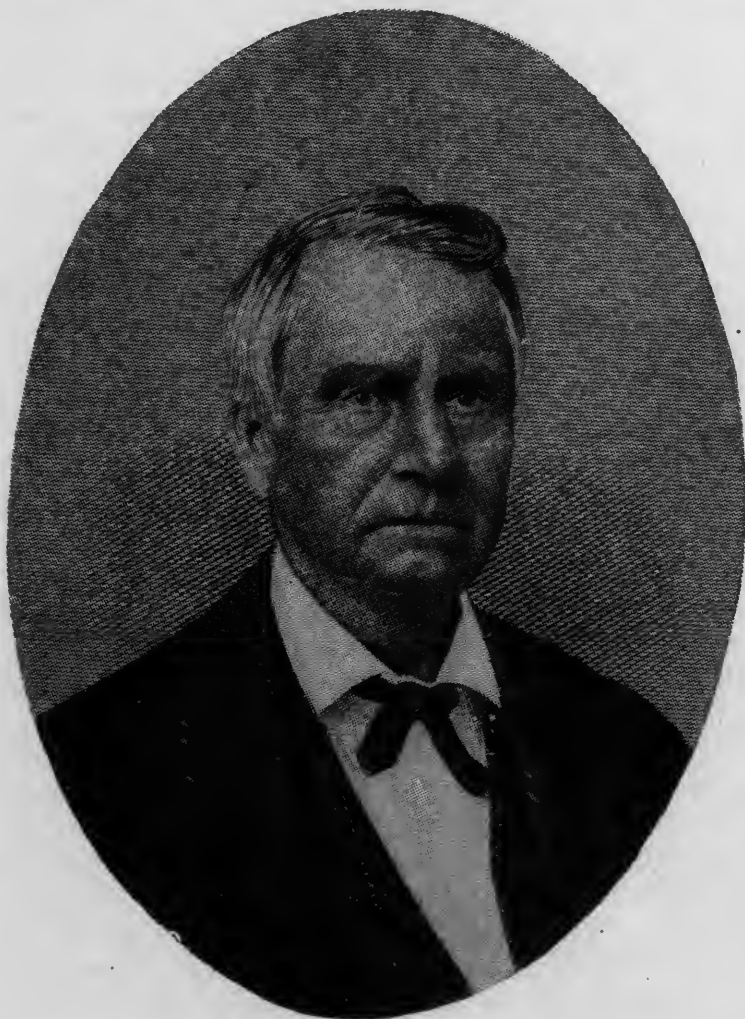
#### TEACHING OF CHURCH DOCTRINES PROHIBITED IN THE CHARTER.

In the report of the committee which projected this new institution, the first ever conducted by the Tennessee Conference, it was not only declared that "this institution is purely literary and scientific, and no theological professorship shall ever be-

long to this college," but it was added, "and the inculcation of the peculiar tenets of any religious denomination is expressly forbidden by the constitution." And in the charter granted by the Legislature of Alabama it was declared that "the trustees are hereby prohibited from the adoption of any system of education which shall provide for the inculcation of the peculiar tenets or doctrines of any religious denomination whatsoever."

#### ROBERT PAINE, PRESIDENT.

The commissioners appointed by the Tennessee and Mississippi Conferences met at La Grange on January 10, 1829, and speedily agreed upon a site for the college building, the erection of which was begun at once. On January 10, 1830, the college was opened and went into operation with encouraging prospects. Dr. J. B. McFerrin,



BISHOP ROBERT PAINE, D.D.

the historian of the Conference, from whom we have drawn much of the matter contained in this paper, writes of La Grange and the first President of the college as follows:

La Grange is situated on a beautiful mountain, or range of hills, that stretches along the Tennessee Valley, dividing the land into two distinct sections. From the summit the eye takes in a vast area extending away to Florence and Tuscumbia, about ten or twelve miles distant. Farms and villas dotted the valleys below, while the Tennessee River, at a distance of ten miles, could be seen winding its way through the forests as it rolled its tide into the beautiful Ohio. On this mountain many of the wealthy planters located their families while they cultivated the rich lands in the valleys below. The society was refined, the situation healthy, and all felt great pleasure at the location and promising prospects of the institution. To inspire confidence in the enterprise the Rev. Robert Paine was selected to take charge of the college. His modesty would not allow him to be called President, but simply Superintendent. He only consented to take charge temporarily. His heart was in the pastoral work, where he had spent his youth and had been honored of God in building up the Church. But there was an overruling providence that continued him at the head of the college till May, 1846, when he was elected bishop. Seventeen years he toiled, aided by an able faculty, and made the institution a success. He had with him Prof. E. D. Sims, a graduate of the University of North Carolina, who had no superior; Professor Ellison, from South Carolina; Professor Hudson, a Yale graduate; Professor Elliott, a graduate of Augusta College; Professors Tutwiler and Barbour, of Virginia; besides other accomplished scholars. The Mississippi and Alabama and later the Memphis Conferences became partners in sustaining the institution, and hundreds of young men were trained within the walls of the college, which was the first college ever built in the State of Alabama.

#### REMOVAL TO FLORENCE AND LATER ABANDONED BY THE METHODISTS.

After the removal of President Paine from the college by his election to the episcopacy the troubles of the institution began. Its patronage fell off, and it was soon carrying a burdensome debt. In spite of the magnificent scenery and healthy atmosphere of La Grange, the college was, in the judgment of many, unfortunately located. It was considered inaccessible and too far from a patronizing population. Overtures were made by residents in Florence looking to the removal of the college to that place, and the trustees, with the consent of the four patronizing Conferences, decided to accept the offer from Florence; and so in January, 1855, just twenty-five years after the college had been opened, the doors were closed and the faculty and students moved to Florence. The old building, after remaining unoccupied for some years, was burned during the Civil War. After its removal to Florence the name was changed to the Florence Wesleyan University. Among those who served as President of the college under its new name were Dr. R. H. Rivers, Dr. R. A. Young, and Dr. W. H. Anderson. Some years later this university, like Bethel Academy and many others since, passed out of the control of the Methodist Church. Had it been located near the center of the Tennessee Conference this would never have occurred.

#### COLLEGES FOR WOMEN.

Among the many female seminaries and colleges that have been more or less directly connected with the Tennessee Conference, receiving commendation and patronage from the Conference, may be mentioned the following: Huntsville Female College, Tuscumbia Female Academy, Athens (Ala.) Female College, Gallatin Female Academy, Murfreesboro Female Academy, and later Soule College (located in Murfreesboro), Fulton Female Academy, Clarksville Female Academy, Franklin Female College, the old and once famous Nashville Female Academy (presided over by the late Dr. C. D. Elliott), and the Nashville College for Young Ladies (presided over by the late polished and gifted Dr. George W. F. Price). Each of these institutions has either gone out of existence or passed out of the control of the Methodist Church, with the single exception of the female college located at Athens, Ala., which is still under the control and patronage of the North Alabama Conference, and is—thanks to the genius

and wise leadership of the gifted woman at its head—in a more flourishing condition just now, perhaps, than ever before. It is also fitting that mention should be made of Buford College, a private school located at Nashville, Tenn., presided over by Mrs. E. G. Buford, an experienced teacher and cultured Methodist woman, who for many years conducted successfully the Clarksville Female Academy.

#### MARTIN COLLEGE.

And what have we left of all our investments for the education of our women? Just one that remains to be mentioned, and that is Martin College, at Pulaski, Tenn., established by the late Thomas Martin, a wealthy and influential Methodist of Pulaski, who gave \$30,000 for the endowment of a college for the education of young women under the control of the Methodist Church, and who had the wisdom and foresight to see that if his gift was to be of permanent value it must be held sacred as an endowment and not used for any other purpose. Martin College has recently been turned over to the Tennessee Conference, to be conducted by a board of trust selected by the Conference. It is flourishing under President Wynn and crowded with students. Plans have been adopted for raising at an early day the sum of \$30,000 to be expended in the erection of a new and much-needed dormitory. There is a bright future for this institution if the entire Conference will but rally to its support and give it not only the patronage which it deserves, but the money needed for the important improvements that have been projected.

#### THE METHODIST TRAINING SCHOOL.

We are fortunate in having in our midst in this city the Methodist Training School, an institution of learning established by the General Board of Missions for the training of workers for Christian service in the home and foreign field. It owes its existence mainly to the persistent work of Rev. J. E. McCulloch, aided by Dr. (now Bishop) Walter R. Lambuth. It is doing fine service for the Church in a special and important department of educational work under the direction of Rev. W. F. Quillian and a well-chosen faculty.

#### PREPARATORY SCHOOLS OF HIGH GRADE.

No Conference in Southern Methodism is so rich as the Tennessee Conference in private preparatory schools for boys conducted by Methodists. Without such schools it would be well-nigh impossible to conduct higher institutions of learning. We need only mention the well-known schools conducted by the Webbs at Bellbuckle, Branham and Hughes at Spring Hill, Peoples Brothers at Franklin, Morgan at Fayetteville, Massey at Pulaski, Hawkins at Gallatin, Peoples and Tucker at Springfield, Fitzgerald and Clarke at Tullahoma, Bowen at Nashville, Duncan at Nashville, and others that might be mentioned. While these schools are not conducted as Church schools, and hence have cost the Church nothing, it is doubtful whether the Methodist educators at the head of them would or could do any more satisfactory work for the Conference if the Church owned and controlled them. Among these preparatory school teachers Prof. William R. Webb, a noble Methodist layman and a courageous public-spirited citizen as well as an educator, is worthy of special mention as the Thomas Arnold of the South, being not only the pioneer of this kind of education in the middle South, but himself the teacher of teachers and the creator in many respects of the ideals and standards that define the model training school for boys throughout this entire section of the country. His work and influence in the sphere of secondary education are a part of the history not only of Methodism in Tennessee but of Christian edu-

cation in the South during the past forty years. The higher institutions of learning are indebted to these splendid secondary schools for the well-trained students upon whom and through whom they do their most effective and successful work. This subject of secondary education has been assigned to another for full and proper treatment. We make mention of these schools in this paper on higher education only that we may gratefully recognize the fact that they supply the colleges and universities with their best material for doing the work of higher education.

#### WHERE WE HAVE FAILED AND WHY.

Bishop McTyeire, writing about the location and failure of Bethel College, says:

A capital mistake about this second Cokesbury—often repeated since—was its location. The attempt to get away from temptation took the projectors into the woods. The hermit ideal is as impracticable for schools as it is for persons. And they were betrayed into the fatal location by an act of apparent liberality. The holders of real estate see their interest in offering inducements for the location of an institution, while a whole Church works to sustain an uphill business and—to raise the price of lots! Some gifts are very costly in the long run. . . . The site of Bethel can now barely be identified; not one stone is left upon another where Asbury wept over disappointment and failure.

Speaking of the location and failure of La Grange College, the historian of Alabama Methodism says:

Towering mountains, rising hills, outlying valleys, meandering rivers, and skirting forests do not guarantee the permanent success of a college. To reject a populous and enterprising location where thoroughfares converge and select an inaccessible and insignificant place is to utterly throw away great possibilities and advantages without any adequate compensation. A school to be large, self-supporting, and permanent must be in the midst of thrifty enterprises and accessible to a numerous population. The larger the field, the brighter the prospect and the grander the opportunity. Temptations to vice will ever be found by the vicious, whether they be in the teeming city or the country waste. Experience proves that the remote and sequestered spot, no matter how healthful and beautiful, is not the place for a large school.

Can we wonder after experiences like this that the next move by the Conference in the line of higher education should be a carefully considered and concentrated effort looking toward uniting several Conferences, if not the entire Church, in establishing an institution of learning for Southern Methodism in a large city that should not begin its work until at least half a million dollars should be raised? And this brings us to and prepares us for the story of the founding of Vanderbilt University, the one and only institution founded by Methodism within the bounds of the Tennessee Conference for the higher education of the young men of the Church and of our Southland.

#### CENTRAL UNIVERSITY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, PROJECTED IN 1858.

The General Conference that met in Nashville in 1858 discussed the need in our Church for a great central university; and public opinion was so favorable to this enterprise that a Board of Trust was soon thereafter organized, which applied for and obtained in January, 1859, a charter for an institution to be known as the Central University of the General Conference of the Methodist Episcopal Church, South. The names of Bishops Soule, Andrew, Paine, Pierce, Early, and Kavanaugh appear first on this Board of Trust, and it is stipulated in the charter that it is to be under the supervision of the General Conference of the Methodist Episcopal Church, South. The coming on of the Civil War brought an end to this enterprise.



## ANOTHER ATTEMPT TO SECURE A CENTRAL UNIVERSITY FOR SOUTHERN METHODISM.

At the Tennessee Conference which met in Lebanon in October, 1871, Rev. Wellborn Mooney offered the following resolution:

*Resolved*, That we request the presiding bishop to appoint a committee of three to confer with the Memphis, North Alabama, North Mississippi, and any other Conferences likely to coöperate with us in reference to the establishment and endowment of a Methodist university of high grade and large endowment.

This resolution, which is regarded as the beginning of Vanderbilt University, was adopted by the Conference and Drs. D. C. Kelley, A. L. P. Green, and R. A. Young were appointed as the committee called for. Later three laymen were added to the committee. Similar action was taken that fall and committees appointed by the following Conferences: The Memphis, Alabama, North Alabama, Louisiana, Mississippi, North Mississippi, Arkansas, and White River.

## CONVENTION AT MEMPHIS, 1872.

These committees all came together on January 24, 1872, at Memphis, Tenn., Bishops McTyeire and Paine also meeting with them. Indeed, it was understood that the mind of Bishop McTyeire was back of and directing this great and far-reaching movement. These representatives of the Conferences named, in convention assembled, passed the following resolutions, which have since become famous:

*Resolved by the Convention*: 1. That measures be adopted looking to the establishment as speedily as practicable of an institution of learning of the highest order and upon the surest basis, where the youth of the Church and country may prosecute theological, literary, scientific, and professional studies to an extent as great and in a manner as thorough as their wants demand.

2. That this institution shall be called the Central University of the Methodist Episcopal Church, South.

3. That it shall consist at present of five schools or departments—viz.: (1) A theological school for the training of our young preachers, who, on application for admission, shall present a recommendation from a Quarterly or an Annual Conference, and shall have attained a standard of education equal to that required for admission on trial into an Annual Conference; and instruction to them shall be free both in the theological and the literary and scientific departments. (2) A literary and scientific school. (3) A normal school. (4) A law school. (5) A medical school.

4. That the sum of one million dollars is necessary in order to realize fully the object desired, and not less than five hundred thousand dollars must be secured as a condition precedent to the opening of any department of the University.

5. That the location of the University shall be left to the decision of the College of Bishops of the Methodist Episcopal Church, South.

6. That the carrying out of this whole scheme is hereby committed to the following persons—viz., William C. Johnson, Robert J. Morgan, Smith W. Moore, Milton Brown, Alexander L. P. Green, Jordan Stokes, David C. Kelley, Edward H. East, Robert A. Young, Landon C. Garland, Philip Tuggle, John M. Steel, James H. McFerrin, Christopher D. Oliver, William Dickson, Edward Wadsworth, William M. Byrd, William L. C. Hunnicutt, Thomas Christian, James L. Borden, William H. Foster, Andrew Hunter, James L. DeYampert, and David T. Reynolds, who shall take immediate steps for securing a suitable charter and incorporation, and shall be a Board of Trust, with power to solicit and invest funds, appoint an agent or agents, and do whatever else is necessary for the execution of this scheme.

7. That seven of the Board of Trust at any meeting regularly called shall constitute a quorum.

8. That provision be made in the charter for giving a fair representation in the management of the University to any Annual Conference hereafter coöperating with us.

9. That the Bishops of the Methodist Episcopal Church, South, be and hereby are requested to act as a Board of Supervision of the University or any of its departments, and jointly with the Board of Trust to elect officers and professors and prescribe the course of study and the plan of government.

## THE PATRONIZING CONFERENCES AND THE BOARD OF TRUST.

A charter was applied for and obtained at the Chancery Court of Davidson County in April, 1872, and in that charter the above resolutions of the Memphis Convention are quoted and made part of the charter. The Conferences above named (to which the Louisville and Little Rock Conferences were later added) and which came to be designated as "patronizing Conferences" heard with pleasure of what had been done and appointed agents to raise money for the new University and extended a welcome to Drs. A. L. P. Green and R. A. Young, who went forth more particularly to represent the University as its treasurer and secretary, respectively.

The Board of Trust, which was composed of four representatives from each of the patronizing Conferences, held its first meeting in Brownsville, Tenn., January 17, 1873. During the first year or two these Conferences selected their own representatives on the Board, subject to the approval and confirmation of the Board itself. This was soon discovered to be an unwise method, and the order of election and confirmation was reversed. From 1875 and thereafter the Board itself selected from each patronizing Conference those who were to fill vacancies occurring among its representatives, the Conference exercising the right of confirmation. We thus see how large a part the Tennessee and other Annual Conferences took in the organization of this Central University of the Church.

## COMMODORE VANDERBILT'S GIFT.

It is much easier to launch a large educational enterprise of this kind than it is to raise the money needed to make it a success. The South had little money in 1873, and what it had was not easily obtained in large amounts for educational purposes. The first year of strenuous effort at money-raising for the new Central University of the Methodist Episcopal Church, South, was discouraging, and do what all could and did, the agents met with such little encouragement and response in their appeals and made such feeble and slow headway toward securing the \$500,000 necessary to make a beginning that many were feeling that, after all, this great movement would prove a failure.

At this juncture Bishop McTyeire visited New York City and was entertained in the home of Commodore Vanderbilt, who was at that time the richest of American millionaires. Mr. Vanderbilt had married a Southern Methodist woman, who was a cousin of Mrs. McTyeire, which fact throws light on much that follows. The Bishop took occasion to talk to Mr. Vanderbilt concerning the new University which he and others were trying to establish in the Southern Methodist Church, and soon thereafter received the following letter, which explains itself:

NEW YORK, March 17, 1873.

*To Bishop H. N. McTyeire, of Nashville:* I make the following offer, through you, to the corporation known as the Central University of the Methodist Episcopal Church, South:

1. I authorize you to procure suitable grounds, not less than from twenty to fifty acres, properly located for the erection of the following work:
2. To erect thereon suitable buildings for the uses of the University.
3. You to procure plans and specifications for such buildings and submit them to me; and, when approved, the money for the foregoing objects to be furnished by me as it is needed.
4. The sum included in the foregoing items, together with the "endowment fund" and the "library fund," shall not be less in the aggregate than five hundred thousand dollars (\$500,000); and these last two funds shall be furnished to the corporation so soon as the buildings for the University are completed and ready to be used.

The foregoing being subject to the following conditions:

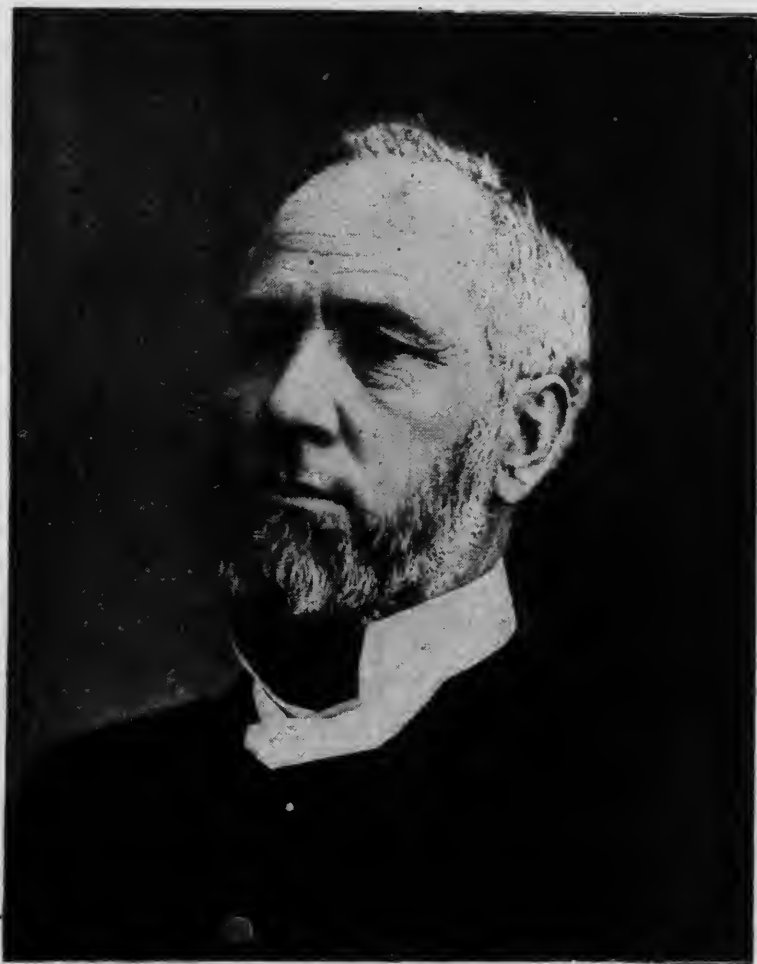
1. That you accept the presidency of the Board of Trust, receiving therefor a salary of

three thousand dollars per annum and the use of a dwelling house, free of rent, on or near the University grounds.

2. Upon your death or resignation, the Board of Trust shall elect a President.

3. To check hasty or injudicious appropriations or measures, the President shall have authority, whenever he objects to any act of the Board, to signify his objection in writing within ten days after its enactment; and no such act is to be valid unless upon reconsideration it be passed by a three-fourths vote of the Board.

4. The amount set apart by me as an endowment fund shall be forever inviolable, and shall be kept safely invested, and the interest and revenue only used in carrying on the university. The form of investment which I prefer, and in which I reserve the privilege to give the money



BISHOP HOLLAND N. M'TYRE, D.D.,

Long a resident of Nashville; first President of the Board of Trust of Vanderbilt University.

for the said fund, is in seven per cent, first mortgage bonds of the New York Central and Hudson River Railroad Company, to be registered in the name of the corporation, and to be transferred only upon a special vote of the Board of Trust.

5. The University is to be located in or near Nashville, Tenn.  
Respectfully submitted.

C. VANDERBILT.

#### NAME CHANGED TO VANDERBILT UNIVERSITY.

The Board of Trust speedily accepted this generous offer and voted to change the name of the institution from Central University to Vanderbilt University, a committee being appointed to secure the change of name and to have any other changes

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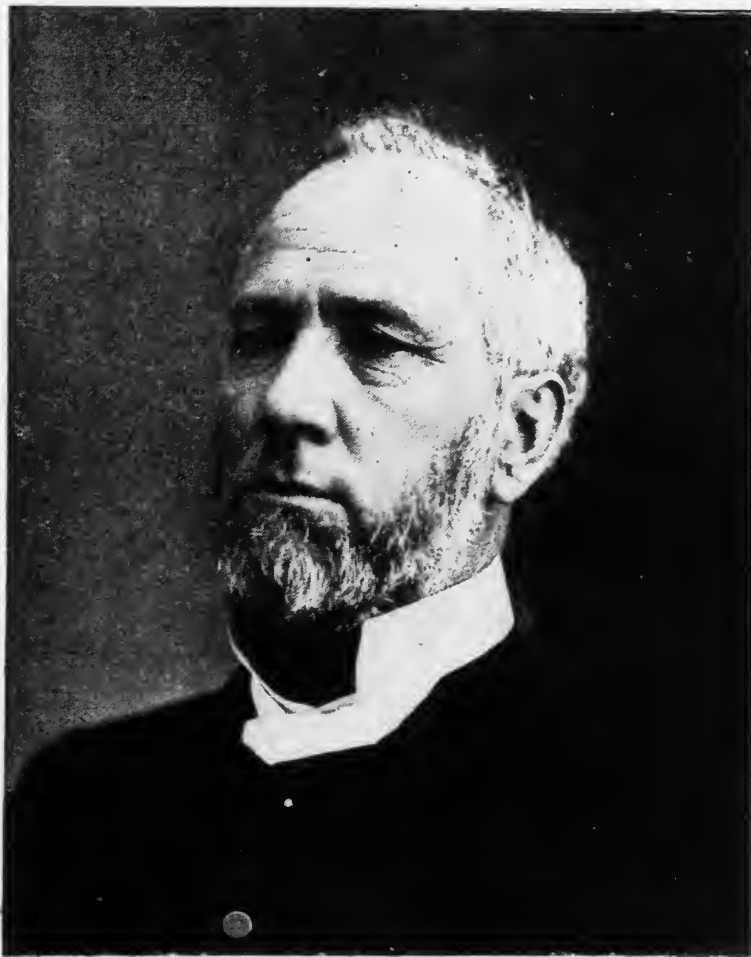


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Mrs. Vanderbilt was a Miss Crawford, of Mobile, Ala., and was more than ordinarily intimate with her cousin Mrs. McTyeire. Bishop McTyeire very beautifully called Mrs. McTyeire "the golden link that bound the Vanderbilt fortune to the Southern Methodist Church."

#### A THEOLOGICAL SCHOOL FOR THE TRAINING OF YOUNG PREACHERS THE LEADING THOUGHT IN FOUNDING CENTRAL UNIVERSITY.

The leading motive in the founding of Central (afterwards Vanderbilt) University was to provide an institution of learning for the higher education of young men preparing for the ministry of the Methodist Episcopal Church, South. The reader will note how in the Memphis resolutions quoted above, which were made a part of the charter, and in all the early announcements concerning the University the Theological Department was placed in the foreground and named first of all. This was due to the influence of Bishop McTyeire, who just before the founding of the University had a notable discussion in the Church press with Bishop Pierce, Bishop Pierce being strongly opposed to theological schools and Bishop McTyeire being just as strongly in favor of them, pleading with convincing arguments in favor of such a school for our Church.\*

#### PROPOSITION OF THE BOARD OF TRUST TO TRANSFER THE UNIVERSITY TO THE GENERAL CONFERENCE AND MAKE IT A CONNECTIONAL INSTITUTION.

From 1875 to 1898 the Tennessee and other patronizing Conferences continued to have their representatives in the Board of Trust, these representatives being elected by the Board and confirmed by the respective Conferences. In 1896 important action was taken by the Board of Trust, as evidenced by the following report submitted by Bishop Hendrix and Chancellor Kirkland:

Your committee to whom was referred the question as to a change in the manner of electing trustees beg leave to report:

1. We think it very important that Vanderbilt University should be closely allied to the whole Church as the central university of Southern Methodism.
2. We believe this can be partially effected by increasing the number of trustees who are elected independently of our eight patronizing Conferences.
3. We recommend that the by-laws be amended so as to give only one representative to each of the eight patronizing Conferences, and that the eight vacancies thus created be filled by the selection of representative men without geographical limitation.
4. As the best method of effecting this result, we suggest that each patronizing Conference be requested to approve this change in the by-laws and adopt the reduction from two to one representative.

Again in 1897 the following report was made to the Board of Trust and was adopted by them:

We recommend that in order that Vanderbilt University may be related to the Church as the central university of Southern Methodism and may assume a connectional rela-

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\*These arguments did not convince Bishop Pierce and many others in Georgia and elsewhere who were opposed to theological seminaries. But time works changes. It is understood that Emory College (Georgia), over which Bishop Pierce had presided before his election to the episcopacy, is now raising money to establish a theological department for the special training of young preachers.

tionship to the whole Church as the crowning feature of our educational system, the consent of the patronizing Conferences be asked to the proposition that hereafter the Board of Trustees be selected from the entire Church, without regard to geographical limitation, and to be confirmed by the General Conference. In order to secure such consent the Chancellor of the University is requested to submit this proposition to the several patronizing Conferences at the next annual sessions. We further suggest that a resolution be submitted to the next General Conference asking the adoption of this University as the central institution of the Methodist Episcopal Church, South.

PROPOSITION TO TRANSFER APPROVED BY THE PATRONIZING CONFERENCES.

All the patronizing Conferences acted on this matter and gave their consent to a transference of their rights to the General Conference. The action of the Tennessee Conference in 1897 was expressed in the following resolution:



BISHOP R. K. HARGROVE,

Second President of Board of Trust of Vanderbilt University.

*Resolved:* 1. That the time has fully come when the control and ownership of Vanderbilt University should be in the General Conference, and that to this end we declare our willingness to transfer to that body all rights, title, and interest we have in said University, and hereby solicit the coöperation of all Conferences concerned and the Board of Trust in securing this desirable end.

2. That until this is accomplished we adhere to the status secured to us by contract, which gives us a controlling voice in the appointment of our representatives on the Board of Trust.

made in the charter that might be necessary to meet the conditions contained in Mr. Vanderbilt's letter. This was done, Dr. Kelley and Judge East being on the committee.

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2. We believe this can be partially effected by increasing the number of trustees who are elected independently of our eight patronizing Conferences.
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4. As the best method of effecting this result, we suggest that each patronizing Conference be requested to approve this change in the by-laws and adopt the reduction from two to one representative.

Again in 1897 the following report was made to the Board of Trust and was adopted by them:

We recommend that in order that Vanderbilt University may be related to the Church as the central university of Southern Methodism and may assume a connectional rela-

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\*These arguments did not convince Bishop Pierce and many others in Georgia and elsewhere who were opposed to theological seminaries. But time works changes. It is understood that Emory College (Georgia), over which Bishop Pierce had presided before his election to the episcopacy, is now raising money to establish a theological department for the special training of young preachers.



tionship to the whole Church as the crowning feature of our educational system, the consent of the patronizing Conferences be asked to the proposition that hereafter the Board of Trustees be selected from the entire Church, without regard to geographical limitation, and to be confirmed by the General Conference. In order to secure such consent the Chancellor of the University is requested to submit this proposition to the several patronizing Conferences at the next annual sessions. We further suggest that a resolution be submitted to the next General Conference asking the adoption of this University as the central institution of the Methodist Episcopal Church, South.

PROPOSITION TO TRANSFER APPROVED BY THE PATRONIZING CONFERENCES.

All the patronizing Conferences acted on this matter and gave their consent to a transference of their rights to the General Conference. The action of the Tennessee Conference in 1897 was expressed in the following resolution:



BISHOP R. K. HARGROVE,

Second President of Board of Trust of Vanderbilt University.

*Resolved:* 1. That the time has fully come when the control and ownership of Vanderbilt University should be in the General Conference, and that to this end we declare our willingness to transfer to that body all rights, title, and interest we have in said University, and hereby solicit the coöperation of all Conferences concerned and the Board of Trust in securing this desirable end.

2. That until this is accomplished we adhere to the status secured to us by contract, which gives us a controlling voice in the appointment of our representatives on the Board of Trust.

## PROPOSITION ACCEPTED BY THE GENERAL CONFERENCE.

In 1898 the Board of Trust, through a committee composed of Bishops Wilson, Galloway, and Hendrix, addressed the following communication to the General Conference which met in Baltimore in May of that year:

*To the General Conference of the Methodist Episcopal Church, South, in Session in Baltimore, May, 1898:* The undersigned, constituting a committee appointed by the Board of Trust of Vanderbilt University to make a special report to the General Conference of the Methodist Episcopal Church, South, beg leave to present this communication with reference to the University and its relation to the whole Church. Vanderbilt University, as is well known, has heretofore been the central institution of eight patronizing Conferences. The title to the property is vested in a Board, to be held in trust for these Conferences of the Methodist Episcopal Church, South. For several years the Board has had under consideration a plan to make the University entirely connectional and relate it directly to the whole Church. The plan proposed is to have the patronizing Conferences transfer their rights in the University to the General Conference, and to have the General Conference by proper resolution accept the patronage of the University and consent to assume toward this enterprise the same relation heretofore held by the separate Conferences. The Board of Trust has officially expressed its approval of this plan, and most of the patronizing Conferences have done the same thing.

By the charter of the University the Board of Trust is vested with the power and obligation to fill its own vacancies, but the election of any member is not valid under the law of the University until said member has been confirmed by the Conference which he is designed to represent. Under the new plan the Board would be at liberty to select its members without geographical restrictions of any kind, and the General Conference would confirm or reject the appointment. This duty could be exercised either by the General Conference as a body, or it could be delegated by the Conference to some Board, itself a creature of the General Conference. Naturally the Board of Education will be thought of in this connection. This Board meets every year, and is likely to be charged more and more with the oversight of our institutions of learning. It is now trying to devise methods for correlating all our colleges and universities, and it would be appropriate for the General Conference to exercise its control of Vanderbilt University largely through the Board. In that manner vacancies in the Board of Trust of the University could be filled every year, and it would not be necessary to wait four years for action that might be promptly needed.

As a committee, therefore, of the Board of Trust of Vanderbilt University, we beg to present this matter to the General Conference, and invite such action as may be adjudged right and proper.

A. W. WILSON,  
CHARLES B. GALLOWAY,  
EUGENE R. HENDRIX.

The General Conference very promptly voted to accept the proposed relationship to the University and instructed the General Board of Education to exercise the prerogative of confirming all trustees selected by the Board, since which time the Tennessee Conference has had no direct voice in the control of Vanderbilt University, and this history of higher education and Methodism in Tennessee may well stop at this point and wait for the making of new history, which some future historian may record at the proper time.

## THE UNIVERSITY AND THE TENNESSEE CONFERENCE.

It is the good fortune of the Tennessee Conference to have this one and only University of the entire Church located in its midst. It should prove of incalculable benefit to our Conference in all the years to come. The Tennessee Conference will be pardoned for cherishing a sense of deep satisfaction in the fact that the first formal and official beginning of the movement that culminated in the founding of this great University was the action taken by it at its annual session in 1871. It is also gratifying to know that the power of Vanderbilt University to serve the Tennessee Conference in the line of higher education has not been lessened but greatly increased by the trans-

ference of the rights of our own and other patronizing Conferences to the General Conference.

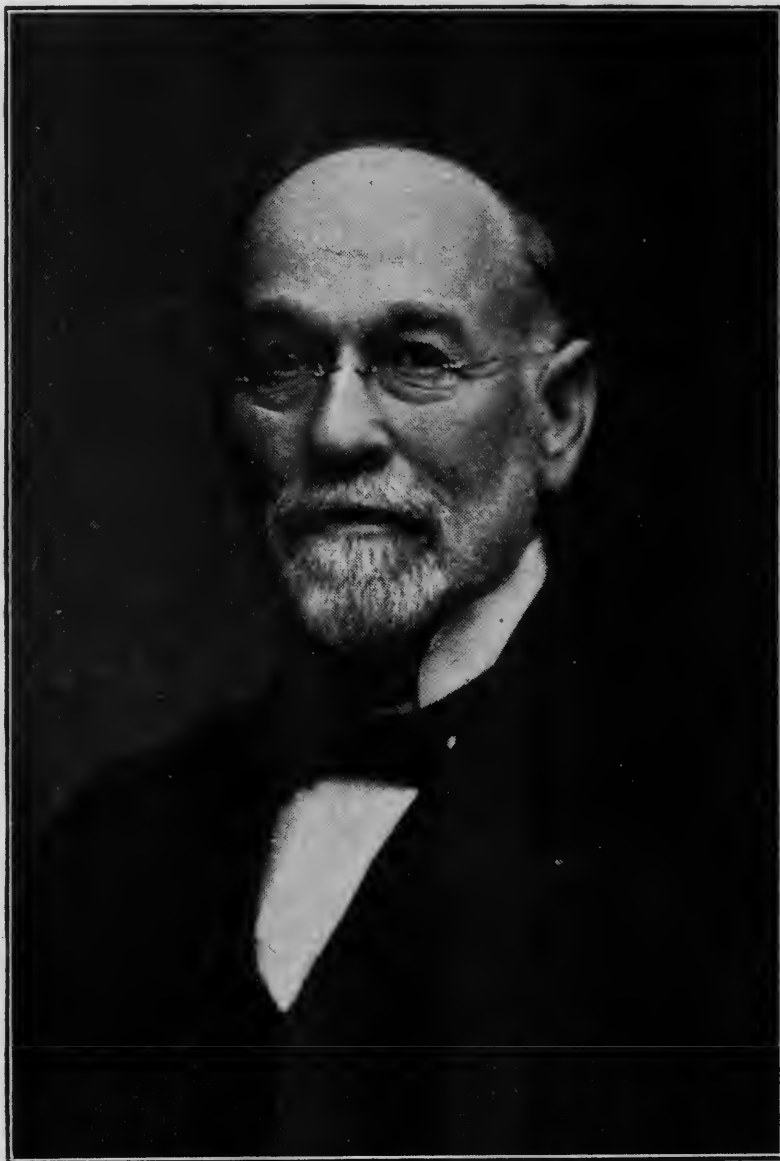
#### THE LARGER MISSION OF VANDERBILT UNIVERSITY.

The history of Vanderbilt University amply justifies the statement that is often made that in the entire history of the Christian Church there has, perhaps, never been a university founded and owned by a Church that has shown through all the years of its existence more breadth and catholicity toward Christians of all names and creeds than Vanderbilt University has; and this breadth and catholicity have characterized alike the Board of Trust as a whole, the faculty, and the student body. It is to be hoped that through all the years of the future it may be true to these ideals and traditions, may stand ever for the truest type of higher Christian education and serve faithfully not only the Church whose ministers and members founded it now forty years ago, but serve no less our entire Southland and our nation; and when its centenary shall be celebrated, may it declare to the honor and memory of McTyeire and Vanderbilt and all others who have helped to make it what it is a right royal dividend in the Christian manhood it shall have inspired and developed through its labors.

**ONE HUNDRED YEARS OF MISSIONARY OPERATIONS IN THE TEN-  
NESSEE CONFERENCE.**

BY T. A. KERLEY.

It has been said: "There were no missions during the first part of our ecclesiastical century, and therefore no missionary facts to present." If the time in question is to be looked at only through the missionary eyes of to-day and the question of missions



T. A. KERLEY.

is to be determined only by the use of modern missionary methods, then there were no missions in those early days. At that time there were no missionary societies, boards, or committees. Neither did they make assessments for missions or send out



missionaries in a technical sense, as we do to-day. Are these the only labels by which a movement can and will be admitted to the missionary market of the world, even in the light of present-day methods? If so, we will make a serious mistake and exclude from the missionary history of the Church some of its best material and, under the circumstances, overlook some of the greatest achievements in our missionary operations. Look at the facts of the period in question and see what conclusions will be forced upon you. The territory then covered by the Tennessee Conference now has in it several Annual Conferences and eight or ten States, either in whole or in part. For a long time this territory was sparsely settled, and the distances between settlements were, for the most part, long, the roads through much of the territory being nothing more than Indian trails, and few of them could be traveled except on horseback. Bridges over creeks and rivers were unknown, and ferryboats and canoes were few and exceedingly crude. The country was inhabited by tribes of hostile Indians, and it was very dangerous to travel from settlement to settlement. The country at that time bore every mark of a great mission field. In fact, if it existed to-day as then, all the missionary machinery of the world, Roman Catholic and Protestant, would be put at its disposal.

As you look at these facts think a little more in detail of the hardships, sufferings, and dangers of those heroic preachers. They had to be guarded frequently from settlement to settlement, sleep out of doors, expose themselves to cold and heat, live on the hardest fare, travel almost entirely on horseback, and preach nearly every day in the year. Then a circuit was larger than an Annual Conference now, and a presiding elder's district was larger than several Annual Conferences. Salaries then were only eighty dollars for a single man and a small additional sum for a wife; and these amounts were paid alike to all, Bishops Asbury and McKendree getting no more. What is more, many of these heroic men made their long journeys in great affliction and much pain. They must meet their engagements, and to do so no time could be lost, however great the suffering. Judged by all modern missionary standards, the vast territory then covered by the Tennessee Conference was a great mission field. The missionary spirit and sacrifice of those early preachers and their courage, as revealed in their pioneer spirit, were manifest all the time. You may, if you will, read of one preacher riding horseback twelve hundred miles to reach his circuit, without guide or guard, through dangers seen and unseen, and of others making their way to Arkansas, traveling on horseback to the Mississippi River, then buying a crude sort of boat; and they, with their horses on board, floated far down the river to the Arkansas side, when they disembarked, left their boat, and made their way through the swamps and across the country, one after another dropping out on the way to take up their work. In this way one whole district was supplied with preachers from the Tennessee Conference. At another time the call came from far-away Texas for workers, and a company of Tennessee Conference preachers responded to the call and blazed the way and laid the foundation for Methodism in that new world. Pushing out into the regions beyond was both the spirit and habit of the Tennessee preachers of those days, and this is but the spirit and work of missions. Just as soon as they reached and organized the first settlements and were able to use these as a center of operation, they would go into new fields—went to what was then to all intents and purposes the "regions beyond." Their policy was to visit new settlements, preach in private houses, organize Churches in these homes, and later build houses of worship. They would add these to their already large circuits; and when Conference convened they would form new circuits covering all available territory, giving the

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gospel to all who were destitute. In addition to this, the preachers would tell of new settlements beyond the borders where they traveled; and then the Conference would proceed to map out new circuits, including vast stretches of country with magnificent distances, send preachers to these without members, who would make their way through dangers, enduring hardships as good soldiers, where they laid the foundation for the future Church—and this out of a population of many minds. These conditions obtained and this kind of work was carried on for forty years or more without a missionary society, board, or committee as we have them to-day. What is more, they did it without assessments or collections as in modern times. If there has ever been a mission field in Methodism, the one under consideration is entitled to such recognition; and if our Church has ever had missionaries, the preachers, one and all, in this part of the country for the period in question are to be recognized as such and their work written down in the missionary annals of the Church.

Of these heroes it may be said, as it was said of another band of worthies in ancient times: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. . . . They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." I would not pluck a single flower from the missionaries of our Church in modern times, but I can and will say "in truth and soberness" that none of them have made greater sacrifices or endured more hardships than the early Methodist preachers did in the then New World. They met the requirements of the time and gathered the immigrants into the Church in large numbers; and these were added, not by certificate, but from the world by means of what was known then as "powerful conversions." They reached and ministered to the whole population of the then known Western world. For the first thirty or forty years of Methodism in this territory it was a great mission field, and all the preachers were a consecrated, heroic band of missionaries.

In the course of time methods changed. In 1820 "the Conference took the first step toward the organization of a regular missionary society, auxiliary to the parent society, which had been constituted, and submitted the constitution to the Annual Conference." The parent society was organized in New York City April 5, 1819, only a little more than a year before it was adopted by the Tennessee Conference. The following report was submitted by the Committee on Missions, and it was adopted:

*Resolved:* 1. That the President of the Conference be directed to send two missionaries to that part of the Jackson purchase included in Tennessee and Kentucky, and to be considered members the one of the Kentucky and the other of the Tennessee Annual Conference; and these missionaries be directed to report in the ensuing spring, each the true situation of that country in which he has labored, to the presiding elders of the Nashville and Green River Districts, whose duty it shall be to send them assistance if necessary; and that said missionaries be the one under the presiding elder of the Nashville District and the other under that of the presiding elder of Green River District.

2. That the Conference proceed to establish a society auxiliary to the Missionary Society of the Methodist Episcopal Church in New York by appointing a committee to draft a constitution, which shall be presented to the next Tennessee Annual Conference. [Thomas L. Douglass, James Dixon, and Thomas D. Porter were elected the committee to carry this resolution into effect.]

3. That during the present year the presiding elders and preachers in charge of circuits



and stations make collections for the support of those missionaries who may be employed for the present year.

In 1827 "the Conference made a step forward in support of the missionary cause. A society was formed, consisting of members of the Conference and others, who should pay one dollar each per annum as a condition of membership. A constitution was adopted and a Board of Managers elected. It was resolved that the preachers should be diligent in forming branch societies in their respective fields."

These records mark the beginning of missionary societies, committees, boards, mission charges and collections; and through these channels the Conference has down to the present time looked after and cultivated every part of the territory by sending missionaries to destitute fields. The motto all along has been to give every one a chance. No one in the bounds of the Tennessee Conference can truly say: "No man careth for my soul."

In doing this kind of work for the last seventy-five years we have employed hundreds of men and have spent hundreds of thousands of dollars. Not all has been done that has been needed, and not all has always been done in the most efficient way; but all in all it is a record in which, when looked at in the light of all the facts, we may indulge a laudable pride.

But when we have given the story in meager outline of the work done for the white race in the territory, we have by no means covered the field and told of all the work of missions in our Conference. There are two other lines of missionary activity worthy of all praise.

1. From the beginning the preachers of the Tennessee Conference revealed their missionary spirit by preaching to the negroes of the country and by gathering them into the Church. For more than fifty years we find them reporting from year to year colored members. At first the negroes were served by the same men that ministered to the white people as they found the negroes in their respective charges. For a long time in most places provision was made for the negroes to worship in the same churches with the white people, and in these they held membership; and some negroes continued to worship and hold membership in Churches with the white people until the close of the War between the States.

In 1812, the year the Tennessee Conference was organized and, in consequence, its territory very much reduced, there were 2,066 colored members. As a result of the division of the Conference, they reported 1,354 colored members in 1813. By 1816 they had 2,059 colored members, regaining in four years what they lost by division in 1812, less seven members.

As a result of the missionary work for the negroes between 1816 and 1820, three negroes were given authority to preach. One of these, Simon Rodgers, a free man, was above the average of his race in mind, advantages, and culture, and, having the confidence of the Church, both white and colored, did much good. Another, the slave of Francis J. Carter, was sent to school and equipped for the work of the ministry. He was well thought of by all, and was an intelligent, consecrated preacher. The other, Thomas, the slave of Benjamin Thompson, had a good mind, was studious, and by his fidelity and consistent life rendered faithful service to the Church. These were bright and shining lights of their race, and were superior specimens of the work of the early Methodist preachers and the Church in behalf of the negroes. They are prophecies of the religious possibilities of the negro when properly brought under the influence of the gospel.

The work in behalf of the negroes was kept up as indicated until somewhere between

1820 and 1840, when the methods of work on their behalf underwent a change. In 1846 the Tennessee Conference maintained not less than sixteen African missions within its bounds and sent to these sixteen white missionaries, who ministered to them. Among the missionaries were such familiar names as Fountain E. Pitts, E. J. Allen, D. H. Jones, Stanford Lassiter, Simon Peter Whitten, W. H. Johnson, Elisha Carr, and William Randle. That year they reported 8,036 colored members. At a later period such men as A. D. Overall, John S. Williams, J. G. Ray, T. B. Marks, A. J. B. Foster, and J. G. Myers were sent as missionaries to the negroes. All these served in this capacity as early as 1848.

This list of missionaries grew from year to year until a large number of worthies are written in the missionary history of the Church. For a long time these African missions were kept up in this form,—in fact, until the changed relations of the negroes made a change necessary. But these missions and their pastors by no means indicate all that was done for the negroes, for in connection with many circuits and stations for the white people there were negro congregations served by the pastors of such works. I recall that in the bounds of the circuit where I was born and reared there was a free negro settlement served by the pastors of that circuit until after the war. This circuit being my first appointment, I preached to those negroes in 1874.

2. When the white man came into the territory covered by the Tennessee Conference, he found the Indians in possession of the country. They looked upon the white man with suspicion and at once assumed a warlike attitude toward him. In fact, they brutally murdered many white people—men, women, and children. The Indians maintained this hostile attitude for many years—years filled with cruelty and murder.

In the fall of 1821 a change in the relations of the two races is noted. Richard Neely was admitted on trial into the Conference, and he was sent as junior preacher to the Jackson Circuit. We learn from Dr. J. B. McFerrin's "History of Methodism in Tennessee" that Richard Neely during that year was the honored instrument of introducing the gospel among the Cherokee Indians, and was successful in establishing our first mission among that interesting people. His circuit lay along the north side of the Tennessee River. He crossed over to the neighborhood of Creek Path (Gunter's Landing) and opened his mission at the house of Richard Riley, an intelligent half-breed. He reported the success of his enterprise to the ensuing Annual Conference, when that body took the following action:

Whereas it appears to us from representations made that there is a favorable opening among the Indians of the Cherokee Nation, several of whom seem desirous that we should take them under our care and superintendence; therefore be it

*Resolved:* 1. That we take them under our care and establish a mission among them.

2. That a missionary shall be appointed, to reside in Mr. Riley's neighborhood, to preach to the Indians and instruct their children.

3. That a committee be appointed to raise subscriptions and solicit donations for the support of this mission; to make such application, in a prudent way, of the money raised as they may judge expedient, and make report of their proceedings and of the state of the mission at the next Tennessee Annual Conference.

4. That the presiding elders of Holston, French Broad, Huntsville, Nashville, and Forked Deer Districts for the ensuing year be appointed a committee to act as above directed.

In addition to the preceding action, the Conference appointed William McMahon, Thomas Stringfield, and A. J. Crawford a committee to communicate with Mr. Riley in regard to establishing a mission for his people.

At that Conference the Rev. A. J. Crawford was appointed a missionary to the Indians; but at the close of the year they asked that the Rev. Richard Neely be re-

turned to them, and the request was granted. He continued in this work until his death, and was buried among the people he loved and served and that loved him.

In 1824 N. D. Scales and I. W. Sullivan were appointed missionaries to the Indians with Richard Neely. At this Conference he reported 189 Indian members. Three years later (1827) the reports show that there were 675 Indian members. That year Joseph Blackbird and Edward Graves, two young Cherokees, were put in the care of the Rev. William McMahon to be taught the English language, that they might labor among the Indians as interpreters and preachers. It is said that they rendered valuable service in this cause. At this Conference William McMahon was made superintendent of Indian missions. In addition seven others were sent as missionaries to these people, among whom were J. B. McFerrin, G. T. Henderson, and A. F. Scruggs.

At the Conference in 1828 eight missionaries and three interpreters were sent to work among the Indians. That year they reported 702 Indian members. The Conference also raised \$1,600 to support eleven men. At the Conference of 1829 fifteen missionaries were sent to the Indians. In 1830 the Conference employed fourteen missionaries and interpreters and raised \$2,000 for their support. That year they had a net gain of 292 Indian members and reported a total Indian membership of 1,028. Among the missionaries sent to the Indians that year appears the name of John W. Hanner. From 1824 to 1831 there was a net gain of Indian members of 839.

Dr. J. B. McFerrin speaks as follows on the subject of Indian missions in the Tennessee Conference:

Thus a work began which has prospered for fifty years and resulted in the salvation of thousands of the red men of the forest. . . . It is no unreasonable statement to affirm that no missionary enterprise in North America among the Indians has ever been more successful than the Methodist mission among the Cherokees, Creeks, Choctaws, and Chickasaws. The Cherokees in particular made rapid progress after the gospel was introduced among them by the preachers of the Tennessee Conference.

Missionary work among the Indians was very much disturbed at one time by an act of the Legislature of Georgia bringing under its jurisdiction certain Indian territory that very much displeased both the Indians and the missionaries sent to labor among them. Later the transfer of the Indians west of the Mississippi River put them out of the bounds of the Tennessee Conference. Thus ended a great work in which the Conference had been so long and successfully engaged; but the results of this work were transferred to the West, and finally resulted in the formation of the Indian Mission Conference, where Tennessee Indians were prominent and useful.

The missionary spirit of the Tennessee Conference is revealed in its representatives as missionaries in the foreign field. The first of these to go out from the Tennessee Conference was Fountain E. Pitts. Dr. McFerrin, in his "History of Methodism in Tennessee," says:

During this year [1834] there was a call for missionaries for South America. Mr. Pitts volunteered for that important work and spent a year in planting the standard of the gospel in Buenos Ayres and neighboring cities. It is to be regretted that the Methodist Episcopal Church (North) failed to give the South due credit in the matter. Mr. Pitts was the pioneer missionary in South America.

The work to be done by Mr. Pitts, specifically, was to go "on a missionary exploration," the object being to ascertain and secure by personal examination the most reliable information and the best fields for missionary operations. Mr. Pitts left Nashville in May, 1835, and at the instance of the Board of Managers went to New York, raising a sufficient amount of money on his route to defray the expenses of his mission. He sailed from Baltimore June 28 for Brazil and landed August 19 at Rio de Janeiro. He soon commenced his ministerial la-

bors in some half dozen private houses in that great city, and thus was the gospel preached by the first Methodist preacher that ever preached the kingdom of God in that division of the New World. Here he formed a Methodist society. . . . Thence he sailed to Montevideo. . . . He preached to them for some weeks, formed a society, and on board of a steamer ascended the La Plata one hundred and fifty miles to the city of Buenos Ayres, the special field of his destination. . . . He presented highly complimentary letters from General Jackson, then President of the United States, and the Hon. Henry Clay, then a Senator in the United States Congress. . . . Here he began his regular work under very encouraging prospects. . . . His labors were blessed with a gracious outpouring of God's Spirit, and several were converted. He organized a respectable society of the best material in the city, and took preliminary measures to build a Methodist church, which has since been erected at a cost of \$10,000.

Mr. Pitts returned to this country, reaching home in the spring of 1836, having been gone about one year.

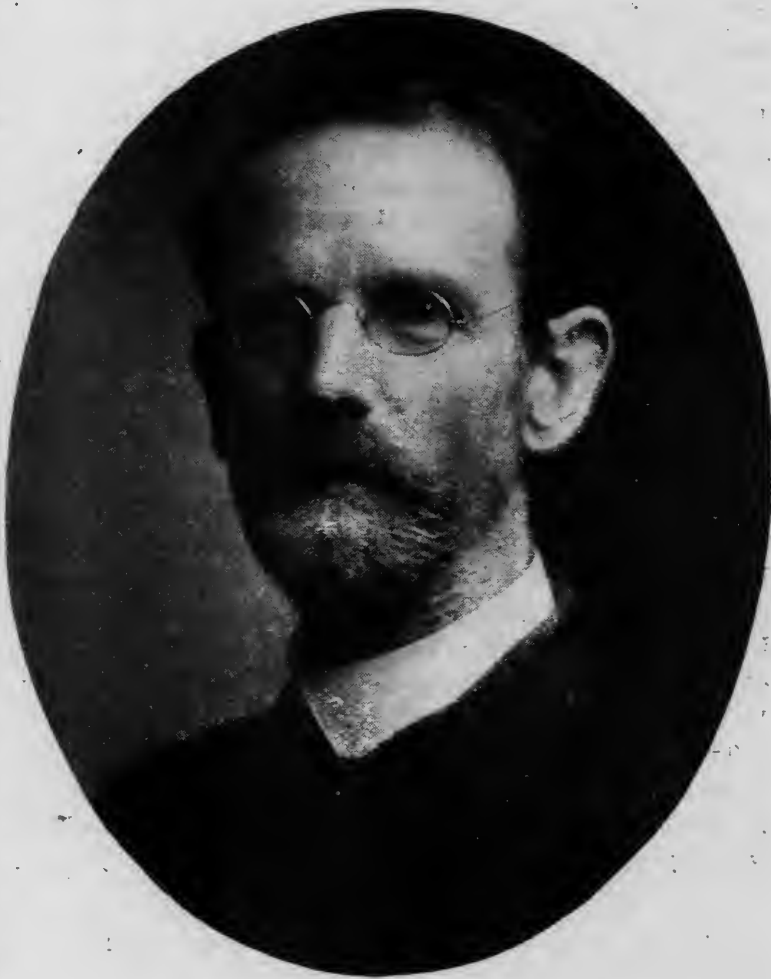
The next missionary to go to Brazil from the Tennessee Conference was the Rev. J. J. Ransom. He landed in that country February 2, 1876. He devoted his talents and energies to that work for several years, rendering valuable service.

A few years later Rev. H. C. Tucker was sent to Brazil as a missionary from the Tennessee Conference, where he is still at work, and as a pastor and as agent for the American Bible Society has done and is doing a great work. Thus it is that the Tennessee Conference has no small share in the Brazil Mission.

Dr. D. C. Kelley went from the Tennessee Conference in 1854 as a missionary to China. He worked there with distinguished ability and zeal when it was more discouraging and lonely than it is now. On account of serious affliction in his family, he was forced to return to this country, and on his way home buried his little daughter in the sea.

Dr. (now Bishop) W. R. Lambuth, a member of the Tennessee Conference, has

done and is doing valuable service in China, Japan, and Africa. In fact, in the various capacities in which he has been called to serve the Church no one among us has equaled him in missionary zeal and service. His earnestness and ability in missionary work have touched and caused the whole Church to advance.



W. R. LAMBUTH.



The Tennessee Conference has another missionary in China in the person of the Rev. Walter B. Nance. He has been engaged in the work for several years, and is efficient and worthy of all honor, a man in whom the Conference is honored.

The Rev. W. K. Matthews is the representative of the Tennessee Conference in Japan who has spent several years in that field. He is a useful missionary, and is a credit both to the work and the Conference from which he has gone.

In Cuba and in the Isle of Pines the following persons have gone from the Tennessee Conference as missionaries: B. F. Gilbert, J. T. Redmon, J. J. Mabry, J. F. Beasley, and W. M. Mullen. Revs. J. T. Redmon and J. F. Beasley were forced to leave, one on account of family afflictions and the other by reason of personal afflictions. Both were efficient and popular while in charge of the work. The others are there now, and are doing much good.

In addition to the men that have been sent from the Tennessee Conference into foreign lands, the Woman's Missionary Society has sent the following missionaries from our Conference: Miss Kate R. Roberts, Miss Ada Reagan, Miss Bessie Moore, Miss Eunice F. Andrew, and Miss Martha Ivie Batey. At the time these facts were gathered Miss Bessie L. Wilson had been accepted as a missionary, and she is to be sent this year. Others have gone to work in foreign fields, but on account of some technicalities are not credited to the Woman's Missionary Society. Among this number is Miss Laura Lee, a sister of our J. K. Lee, than whom no more faithful and useful missionary has ever gone as a representative of the woman's work. Miss Kate Harlan also did a noble work in Japan, and since her return home has been doing painstaking office work for the General Board of Missions.

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In addition to the foregoing workers, the Tennessee Conference has been and is represented as follows in missionary work: J. B. McFerrin, D. C. Kelley, R. A. Young, W. R. Lambuth, W. W. Pinson, Dempsey Weaver, T. B. Holt, and J. D. Hamilton as Missionary Secretaries and Treasurers, and Mrs. D. H. McGavock, General Secretary, and Mrs. James Whitworth and Mrs. Holland McTyeire, Treasurers, of the Woman's Board. In addition to these, a large number of worthy laymen and preachers as members of the Board of Missions have rendered valuable service to the Church, as well as quite a number of consecrated women holding official relation both to the General Board and to the Conference Board.

I will not attempt to present the financial phase of the missionary work in our Conference for the reason that a large period of great missionary activity and achievement was done with but little money, and also for the further reason that for a long period no adequate attempt was made to keep an accurate account of the funds raised for missions. Therefore any financial statement would be so defective and short of the total amount that I leave the whole question out.

Since in the light of all of the facts of history of the past hundred years we have witnessed such tremendous results, and since these results present to us of to-day unparalleled opportunities, with such large and ample resources with which to work, what will be reasonably expected of the Tennessee Conference in the next hundred years? What ought we to undertake in the next fifty years? What ought to be our goal for the next twenty-five years?

bors in some half dozen private houses in that great city, and thus was the gospel preached by the first Methodist preacher that ever preached the kingdom of God in that division of the New World. Here he formed a Methodist society. . . . Thence he sailed to Montevideo. . . . He preached to them for some weeks, formed a society, and on board of a steamer ascended the La Plata one hundred and fifty miles to the city of Buenos Ayres, the special field of his destination. . . . He presented highly complimentary letters from General Jackson, then President of the United States, and the Hon. Henry Clay, then a Senator in the United States Congress. . . . Here he began his regular work under very encouraging prospects. . . . His labors were blessed with a gracious outpouring of God's Spirit, and several were converted. He organized a respectable society of the best material in the city, and took preliminary measures to build a Methodist church, which has since been erected at a cost of \$10,000.

Mr. Pitts returned to this country, reaching home in the spring of 1836, having been gone about one year.

The next missionary to go to Brazil from the Tennessee Conference was the Rev. J. J. Ransom. He landed in that country February 2, 1876. He devoted his talents and energies to that work for several years, rendering valuable service.

A few years later Rev. H. C. Tucker was sent to Brazil as a missionary from the Tennessee Conference, where he is still at work, and as a pastor and as agent for the American Bible Society has done and is doing a great work. Thus it is that the Tennessee Conference has no small share in the Brazil Mission.

Dr. D. C. Kelley went from the Tennessee Conference in 1854 as a missionary to China. He worked there with distinguished ability and zeal when it was more discouraging and lonely than it is now. On account of serious affliction in his family, he was forced to return to this country, and on his way home buried his little daughter in the sea.

Dr. (now Bishop) W. R. Lambuth, a member of the Tennessee Conference, has

done and is doing valuable service in China, Japan, and Africa. In fact, in the various capacities in which he has been called to serve the Church no one among us has equaled him in missionary zeal and service. His earnestness and ability in missionary work have touched and caused the whole Church to advance.



W. R. LAMBUTH.

The Tennessee Conference has another missionary in China in the person of the Rev. Walter B. Nance. He has been engaged in the work for several years, and is efficient and worthy of all honor, a man in whom the Conference is honored.

The Rev. W. K. Matthews is the representative of the Tennessee Conference in Japan who has spent several years in that field. He is a useful missionary, and is a credit both to the work and the Conference from which he has gone.

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First of all, anything short of a faith that has for its object making real Christians of all the people in our bounds, backed up by an adequate effort to realize this end, is unworthy of both faith and effort. When I say "Christianize" I mean far more than to evangelize, which means to give every one a chance. They already have this. Every one is in reach of our ministry, to say nothing of other denominations that are equally in earnest with ourselves. It is one thing to give all an opportunity; it is quite another thing to bring them to realize the truth in their experiences and lives. If we are to do this, we must not consume our time and strength brooding over a degenerate present and lauding a glorious past; but we must face the present as we find it and look with an unwavering faith to the future and adjust ourselves to conditions and demands as we have them to-day with a courage that cries: "It can and shall be done!"

To do this, first of all, the preachers of the Tennessee Conference must be consumed by the spirit of missions; and this spirit must be supported and led by a vision of missions equal to the intent of the movement. All this will lead us to abandon all antiquated methods of work and help us to add to the good that remains such other methods as will meet all demands. In the second place, the membership of the Church in our bounds must not fall one whit below that which is demanded of the ministry. But if we are to develop this working force up to the point where we will undertake without faltering to Christianize all within our bounds in the next twenty-five years, we must one and all reach a clear view of the significance of a real Christian community, together with the facts and conditions of life as they are to-day. The whole question demands that our Church be a working force—each and every member engaged in Christian service.

With the spirit of missions in us, the vision of missions upon us, and the facts of missions before us, while we make a herculean effort to save all the people at home we will at the same time, if we are Christians in the best sense and in real earnest, make no less effort, but, if possible, put forth a greater effort to save the whole world. If we meet our obligations to both the home and foreign fields, we have not less than twenty-five pastoral charges that can and must support not less than one missionary each in these fields over and above all they are now doing. In addition to these, we have fifty other pastoral charges that could be combined in groups of two to put not less than twenty-five additional missionaries in the two great fields in addition to what they are now doing. With all the other charges moving up to the demands of Christian service and liberality, we can and will put a force of Christian workers in both fields that would produce a moral and spiritual earthquake that would be distinctly felt in all lands. Brethren of the ministry and awakened men and women in the Church, this is an opportunity and a possibility that invites us to undertake something worthy of our calling.

"Let us go up at once and possess the land; for we are well able to overcome it."



## THE PHILOSOPHY OF METHODIST SUCCESS.

BY BISHOP DAVID H. MOORE,

Of the Methodist Episcopal Church, Representing the Ohio Conference.

THE Tennessee and the Ohio Conferences are twins, each celebrating its centennial with becoming and almost simultaneous programs, each meeting in the capital of its commonwealth—Nashville and Columbus—and rejoicing over the harvest of a hundred golden years.

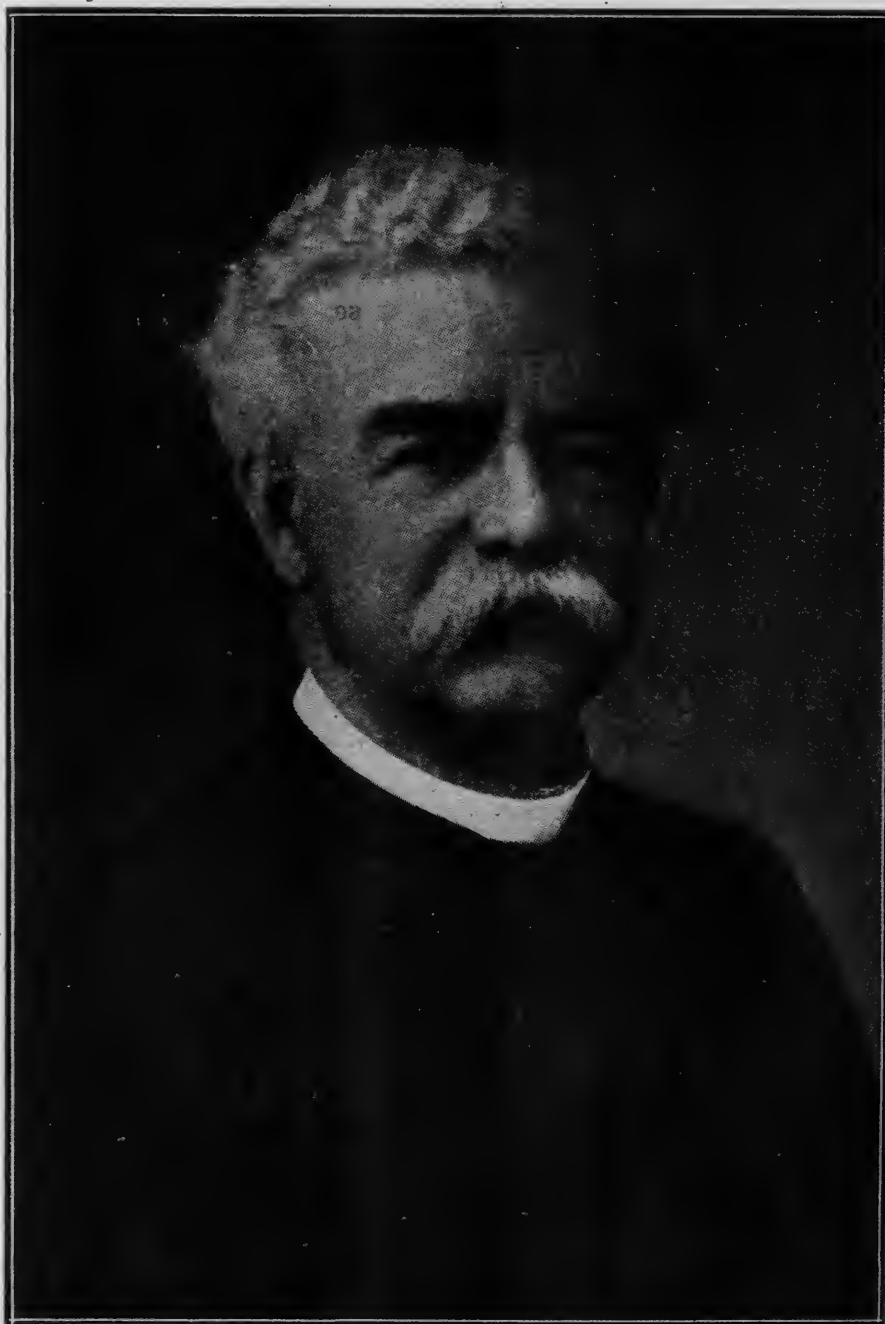
My prized invitation to represent the Ohio Conference in the Tennessee Conference's memorial festivities, denoting, as it does, your gracious and loving recognition of the ties of consanguinity which bind these two Conferences together, greatly moved the heart of the Ohio Conference at its session last week and led it to commission and direct me to add to the privilege conferred by your invitation the pleasant duty of conveying to the Tennessee Conference its most fraternal greetings, its high appreciation of what God hath wrought in you and through you, and its sincerest prayers for still greater success in the century upon which both are now entering.

Judging from the impression made by the address of Judge Anderson, in which he so correctly and so graphically portrayed the unflagging energy and dauntless heroism of your gospel pioneers, I am sure that you will rejoice that they had their duplicate in the old Ohio Conference. There, as here, were the transcendent labors of Asbury and McKendree. Some of your heroes were ours as well, the affluence of their labors enriching both sections alike. Paralleling your immortal line, we gratefully point to ours: Kobler, Cartwright, Burke, Smith, Bascom, Finley, Jacob and David Young, and many others, conspicuous among whom was John Collins, whose name is as ointment poured forth and is the proud patronymic of Collins Denny, your beloved and honored Bishop, whose veins throb with this ancestral blood.

Upon the organization of these two Conferences it was as though one had been sent southward to draw a radius to the Gulf and the other similarly northward to the Great Lakes, thence sweeping westward to complete the glorious semicircle of Methodism as they met on the shores of the Pacific. The program of this historic week is all too brief even to outline the achievements justly attributable to the Tennessee Conference. And, but for your native and perennial great-heartedness, we might wonder that an entire period should be assigned to your Northern twin. Your speaker most highly appreciates this generosity and will not abuse it. Therefore, after a brief glance at that which is peculiarly Ohioan, he will consider, as of common interest both to Tennessee and Ohio, "The Philosophy of Methodist Success," with lenses adjusted to the past, the present, and the future.

Methodist success is phenomenal. Beginning with John and Charles Wesley, Mr. Morgan, and Mr. Kirkman, a quartet of worthy students in Christ College, having the form and seeking the power of godliness, dubbed therefor "The Holy Club" and later, because of their severely methodical living, "Methodists," Methodism had no augury of success in the circumstances of its birth. Making its calling to the poor, to the outcast, to the criminal, it had neither the patronage of rank, the support of riches, nor the indorsement of respectability. It was a reflection upon the Estab-

lishment: illegitimate, unprecedented. Yet this was the handful of corn in the earth upon the top of the mountains, the fruit whereof should shake like Lebanon, and they of the city flourish like grass of the earth. Like their Master, despised and rejected, their names cast out as evil, mocked, mobbed, driven from city to city, yet



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these Methodists turned the world upside down, compelled, first, attention, then respect, their missions flourishing in the uttermost parts of the earth, their sons honored in Parliament, intrusted with governmental responsibilities, enrolled among scholars, jurists, and statesmen, and but yesterday, in London itself, dedicating a

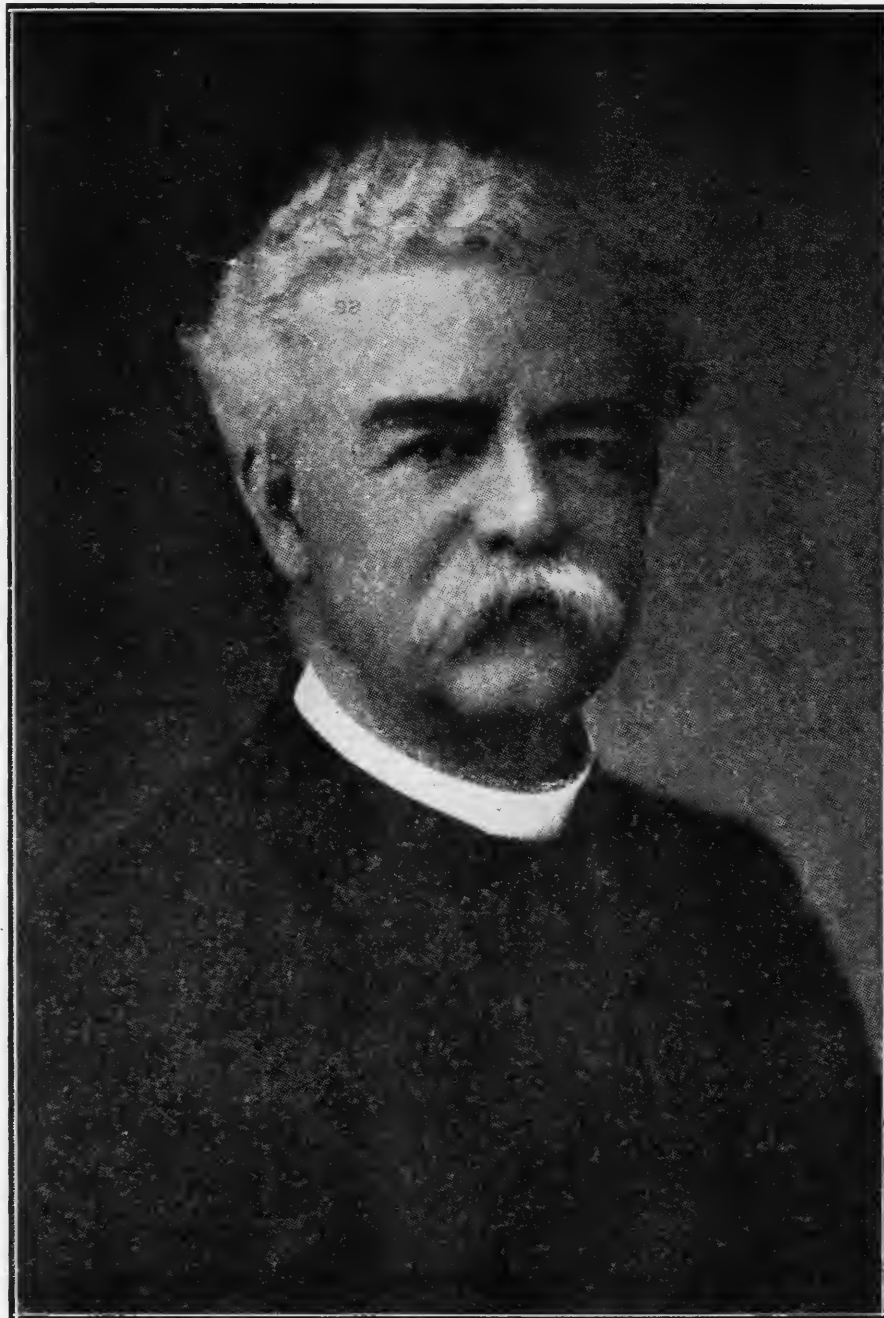
cathedral whose imposing architecture is not dwarfed by its nearness to the hoary magnificence of Westminster Abbey. No less striking is its success in America. Twenty-eight years after its birth in England and ten before the Declaration of Independence pollen blown from wind-swept Moorfields fertilized the dying faith of Embury in New York, and he preached the first Methodist sermon in America in his Barrack Street basement to four persons: Barbara Heck, Paul Heck, John Lawrence, a hired man, and Betty, a colored servant. Moreover, Methodism in this its initial weakness and poverty was overshadowed in New York, then a little city of eighteen thousand, by fourteen church edifices belonging to nine different denominations. All the colonial settlements also were preempted by strong, dominating, and domineering Churches—Anglican, Lutheran, Baptist, German Reformed, Reformed Dutch, Presbyterian, Congregational, Roman Catholic. The Congregational Church had 147 years the start of Methodism, with 500 pastors and 600 churches; the Lutheran, 107 years, with 60 ministers and 25 churches; the Dutch, 157 years, with 364 ministers and 364 churches; the Presbyterian, 81 years, with 100 ministers and 300 Churches; the Anglican, 159 years, with 250 ministers and 300 churches—all in all, 1,500 ministers and 2,000 churches.\* Thus overshadowed and, in addition, handicapped by poverty, calumny, and persecution, the prospect for Methodism was poor indeed. All that Paul suffered for the gospel's sake was virtually duplicated by the early Methodists in England—lashes, beatings, stonings, journeyings, perils of waters, perils of robbers, perils in the city and in the wilderness, weariness, painfulness, watchings, hunger, thirst, and nakedness. And, alas! reduplicated by the early Methodists in America, as witness this catalogue of concrete instances given by Stevens (Vol. IV., page 72): "Taylor was drummed out of town, Williard's eye permanently injured, Dow's nose publicly wrung, Hedding cursed on the highway, Washburn hooted through the villages, Wood horsewhipped, Sabin knocked down with the butt of a gun, Kirby stoned." Add the unmeasured dangers of the trackless wilderness, swollen streams, jaws of wild beasts, and more deadly tomahawk of bloodthirsty savages. Yet, despite them all, Wesley's Holy Club and Embury's Barrack Street basement congregation of four hearers, and one of them a poor slave woman, have grown until they fill the earth, leaving all their American predecessors and rivals far behind, the world-wide enrollment being: 55,808 ministers, 98,121 local preachers, 8,768,616 members, 90,124 Sunday schools, 898,722 officers and teachers, and 8,273,809 Sunday school scholars. Of these, more than eighty-seven per cent of the ministers, eighty-five per cent of the members, and seventy-three per cent of the Sunday school scholars are the legitimate outcome of Philip Embury's congregation of four in 1766! Behold what God hath wrought! And we have said nothing of Methodism's vast properties, great agencies—publishing, missionary, education—its hospitals, orphanages, old people's homes, deaconess institutions, and all the long list, in which we reverently rejoice and make our boast in the Lord.

All this is enveloped in an atmosphere of religious and social development that in itself deserves separate and full consideration. Denominations that once apologized for having anything to do with our organic life now apologize if they are not in evangelical alliances with us. They have improved their doctrines and methods by studying ours. They are fishing in our clerical waters, baiting their hooks with

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their finest churches and largest salaries, and they are justifiably proud of their catch.

Socially and politically Methodism is everywhere reckoned with. Reform movements find in her a strong ally; benevolence, an unfailing support. Her sons rank with the foremost in letters, science, and commerce. They are to be found in State and national councils; they preside over commonwealths and nations, and lead our ships and armies. It is God's work; it is marvelous in our eyes.

Let us turn from contemplating this success to a study of its explanation. For Methodism's growth in social prestige and power, the reasons are evident. Such an organization, such wealth, such numbers compel respect. Methodism is not dependent upon alliances. It has the resources of life and power within itself. Its friendship and coöperation become objects of desire. It is no longer negligible. It is here. It is to be reckoned with. Its leaders are everywhere and everywhere leaders. Its hundreds of thousands of voters have not to demand consideration; consideration is forced upon them. In the very nature of the case, less social prestige and power would be impossible.

But pressing beyond these obvious reasons, let us account, if possible, for the growth of the stock from which these things spring—for the ultimate reason or reasons of this marvelous growth. Note, first, the mutual adaptations of soil and seed. Methodism's history dates a period of moral degeneracy unequaled since the Roman Empire's carnival of uncleanness. Drunkenness, licentiousness, and profligacy were rampant. Commons and court were alike and desperately abandoned. Piety had fled to the deserts. Society was a stew of corruption. No matter the age or the country, for such conditions there is but one remedy: "Break off your sins by righteousness and your iniquities by turning unto the Lord." There is but one antidote to contagion so violent: the fountain opened in the house of David for sin and for uncleanness. Methodism was a new John the Baptist crying in the wilderness: "Prepare ye the way of the Lord, make his paths straight: though hand join in hand, the wicked shall not be unpunished; turn ye, turn ye, for why will ye die, O house of Israel? Jesus Christ hath power on earth to forgive sins. Behold, behold, the Lamb of God, that taketh away the sin of the world!"

But the very same seed, planted by perfunctory and hypocritical officialism, rotted in the soil meant to warm it into life. So then, secondly, the planters and cultivators of the seed will further explain the growth of Methodism. Wesley and his colaborers were living witnesses of the gospel's saving power. It had opened their blind eyes; it had restored their sin-palsied nature; it had cleansed their leprosy. And the resistless weight of their conscious salvation bore down all opposition to their cardinal doctrine: "Jesus Christ hath power on earth to forgive sin." To every blasphemous reviler shouting out his scorn of Christ, "As for this fellow, we know not from whence he is," their triumphant reply was: "Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Since the world began was it not heard that any man opened the eyes of one that was born blind; yet he hath opened mine eyes." This *ad hominem* appeal, startling in its earnestness, melting in its tenderness, swept all before it. If these apostles were beside themselves, it was to God; if sober, it was for their cause to whom they were sent. The love of Christ constrained them, and as his ambassadors, as though God did beseech sinners by them, they besought the unsaved to be reconciled to God. They were not like the escaping survivors of the Titanic, com-

pelled to beat off the perishing lest their own overcrowded boat should sink. Blessed be God, by whose grace Jesus Christ had tasted death for every man, there was room, there was life for every lost soul and, taught by Wesley, they sang:

"Lord, I believe were sinners more  
Than sands upon the ocean shore,  
Thou hast for all a ransom paid,  
For all a full atonement made."

With outstretched and helping hands they cried to all tossing in the billows of sin: "Lay hold on the hope set before you and be saved!"

It is evident that not only were they consciously and gloriously saved, but also that they were called and commissioned to preach the unsearchable riches of Christ. This was not simply the commission and call, which every saved soul has to invite and urge sinners to repent and live. Beyond this, it was a specific and unmistakable call to preach the gospel—a call which, if unheeded or neglected, carried with it a woe unendurable; if heeded and obeyed, bearing joy of all joys. "Tell us," said a brother minister to the dying Lyman Beecher, "what is the greatest of all things." The expiring saint replied: "It is to save souls." And this was but the replica of Paul's masterpiece. When facing bonds and imprisonment in obeying his call, he cried out: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Inspired by such a mission, no wonder that the seventy returned with great joy, saying, "Lord, even devils are subject to us through thy name."

Not only were they consciously saved and divinely called, but, as were the Saviour's disciples, they were chosen from the very circles which they were to influence—men who knew the sins, the weaknesses, the modes of thought of those whom they were to win to Christ. "Ye see your calling, brethren," said Paul, "how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." "But"—O blessed disjunctive!—"but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Their style of preaching was a further and potent factor. It was without manuscript, direct, experimental, in the vernacular, tremendously in earnest. Others might read placid essays, indulge in philosophic somnolency, and

"Smooth down the rugged text to ears polite  
And snugly keep damnation out of sight."

Not so with them. Sin was the universal malady, the destroying curse. Its wages was death. They knew, saw, and taught but three things: An offended God, a perishing world, and, intermediate between the two and bringing them together, an atoning Christ. There was no fourth idea; "every fourth idea was a grand impertinence." The heathen might rage and the people imagine vain things, the kings stand up and the rulers gather together against the Lord and against his Christ; it made no difference; none of these things moved them; they counted it all joy when they suf-

ferred for Christ's sake; they endured hardness as good soldiers; they could do all things through Christ strengthening them; they endured as seeing him who is invisible; they pictured hell in its direful luridness as the inevitable doom of those who persisted in their sins, and heaven in transporting, rapturous vision, its gates of pearl standing open wide to admit and save all who would accept life through the Lamb of God, who taketh away the sin of the world. To dying sinners, choking the thirst of consuming desire, their luring cry went out: "Let him that heareth say, Come. And whosoever will, let him take the water of life freely. Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then it came to pass that mobs dispersed and fire died out, the wolf dwelt with the lamb, the leopard lay down with the kid, the calf and the young lion and the fatling together, and a little child did lead them, the lion ate straw like an ox—they did not hurt nor destroy in all God's holy mountain. It was ever thus:

"Thy saints in all this glorious war  
Shall conquer though they die."

But the growth of Methodism is due not only to seed and soil and cultivation, but also to conservation of its increase. Misunderstood, severely criticized, grossly misrepresented in times past, Methodist polity is now the object of admiring study and generous praise. It has silently influenced the sisterhood of Churches, even the conservative and democratic friends at last contemplating the adoption of some of its more practical features. With the utmost of doctrinal simplicity, with a ritual impressive and chaste, broadly fraternal, insisting on essence rather than form, it binds its members and ministers together in a system which includes the individuals in classes, societies, and representatively in Quarterly Conferences and in Annual and General Conferences, the ministers being organized and utilized according to a plan which combines unity of supervisory control with careful provision for individual well-being, military effectiveness with personal and congregational representation. The careful study of the various divisions of the field and the annual distribution thereto of the ministerial force, so that no parish is without a preacher and no preacher without a parish, has contributed not a little to the growth that from any viewpoint must be adjudged phenomenal.

In conclusion, a word as to the present and the future of Methodism: Dr. Carroll, from his statistical watchtower, displays these warning signals: "Men and women are in danger of eternal loss and are to be invited, entreated, urged, warned, and persuaded to accept the new life in Jesus Christ. . . . If this is the genius of Methodism, it is the explanation of its power of growth, and it becomes important to ascertain whether growth is as remarkable as of old, or whether there is a decline in the rate of increase. In the first decade of the series of Ecumenical Conferences, the increase in members in all branches of the Western Section, as reported for 1890, was 1,261,709; in the next ten years, ending in 1900, was 1,411,602; and for the decade ending in 1910 was 972,275. Here is an absolute decline in decennial growth of 439,327 in the last decade. It is so large that it startles us, and the decline in percentages is even more marked. The percentage of



increase in the decade ending in 1890 was nearly thirty-three and one-half; in the decade ending in 1900 it was twenty-eight; but in the last decade only fifteen. We must expect the rate of growth to vary; but the falling off in the last decade is too heavy to be dismissed as an ordinary or insignificant variation. Admitting, as we must, that no severer test could be applied than comparison of Methodist growth with Methodist growth, still the fact that ten thousand more preachers, fourteen thousand more pulpits, and two and one-fourth million more members produced a smaller increase by four hundred and forty thousand in the last ten years than in the decade ending in 1900 is of momentous concern." (Dr. Carroll's Survey.) Let us search for the explanation. Is Methodism as aggressive as of yore? Is her ministry as earnest and evangelical? Is there the same passion for souls? Well does Bishop Henderson say: "The winning of men to Christ is not one of the things which a minister ought to do; it is the one thing which, if he does not do, he has no credentials to be a minister in our Church." Do our Churches welcome the poor? It is Methodism's poor who have grown strong to endow her schools and build her churches and finance her benevolences. Ever and ever it is the stone which the builders rejected that becomes the head of the corner. Do we ever justify the sneer and contempt that now and then labor agitators hurl at the Churches? Do we suffer the avarice of Church officers in keeping down Church assessments, to discourage and refuse enrollment of the little ones, of whom the Master said: "Of such is the kingdom of heaven"? "Have you more joy," asked Mr. Fletcher, "when your preaching augments your income than when you observe a wandering sheep conducted into the right way? Then conclude that you preach more for mammon than for Christ." O that we might

"Learn to scorn the praise of men  
And learn to lose with God!  
For Jesus won the world through shame  
And beckons us his road."

In framing our pulpit messages for the few learned and critical, do we starve out and drive away the masses? "Philosophic preaching mocks men as with a dust shower," says Spurgeon, "but the gospel meets the case of fallen humanity, and happiness flourishes beneath its gentle power." Have we deified organization and substituted persons in the work we ourselves ought to do? Do we compound with professional evangelists and gospel singers to do the supreme work to which God has called us? Does our calling degenerate into professionalism? Whatever may be said of the tendency in practical life to specialize, we do well to heed Professor Johnson, in the last *Review* (1912, p. 649): "It is unwise to specialize the different labors of the minister and hand over to the special evangelist one branch of his work, to the board secretary another branch, to the paid Sunday school superintendent another, and to the parish visitor another, and so on, until only the Sunday services and social functions of the Church are left for its minister." Have we been swept away by the inrush of worldliness until we have thrown up our oars and drift with the flood? Have we conceded now this, now that, until Church and world are indistinguishable? Have we lost our heads in the invading isms that pour over all barriers? For, as Dr. Bovard trenchantly puts it: "Socialism, industrialism, altruism, idealism, utopianism, economics, eugenics, and fifty-seven varieties of theosophy have come tumbling over the ecclesiastical dikes and literally flood the Church."

This is no time for us to be bewildered; this is the time, if ever in human history, to launch the lifeboats and rescue the perishing. Have we been temporizing and yielding and compromising with the specious cry that the Church is not indispensable to salvation, and that, therefore, its teachings are negligible? Infatuated with popularity (the limelight of the daily press and mention in magazine reviews), have we suffered the Church to lay aside first one thing and then another until it has become like an unfenced garden, trampled under foot by those who put the Master to an open shame? Has the unexampled unrest which has invaded the political world invaded the Church as well? Are we tinkering our well-tried machinery, instead of shodding and training our guns upon the enemy? or, brethren, have we neglected our own spirituality? Are we living in conscious sin? Are we no longer expecting to be made perfect in love in this life and groaning after it? Do any or all of these account for Methodism's apparent decline in power, as seen in its retarded growth?

"But," says one, "the conditions are changed." Yes, laws, institutions, customs, civilization change; but humanity changes not. Learned or ignorant, savage or civilized, pagan or Christian, at the root is man with the same intellect, the same sensibilities, and the same will. Humanity changes not; its development varies, but conscience is there. Back of conscience is the idea of the perception of right and wrong, now clear, now obscure, but never wanting. This is humanity's certificate of humanity. The characters who move across the stage of antediluvian history have their counterparts in those who play on the stage of modern life. What men needed then, men need now. What cursed men then, curse men now. Bring your witness from what clime and age you will.

"Her words are of trial, endurance, resistance;  
Of the leaguer around this besieged world of ours,  
And the same sentinels that ascend the same towers,  
And report the same foes, the same fears, the same strife,  
Waged alike to the limit of each human life."

Away, then, with the notion of an outworn gospel. To the end of time it will be true that there is none other name under heaven, given among men, whereby we must be saved but the name of Jesus. To those of Cæsar's household as to galley slaves, to the twentieth century as well as to the first century, comes the call of the Nazarene: "Ye must be born again." Now, as then, Nicodemus may hesitate and philosophize, but Christ says: "Marvel not. No man cometh unto the Father but by me, and him that cometh unto me I will in no wise cast out." My brothers, there is no other way. "Let him that heareth say, Come." Go ye into all the world. Into byways and hedges, go! Into palace and hovel, go! Into senate and slum, go! Into home and brothel, go! Into camp and hospital, go! To Africa, to India, to the isles of the sea, go! "And as ye go, preach, saying, The kingdom of heaven is at hand!" "But we have no gold, nor riches, nor brass, nor scrip for our journey." No matter, go! "But men will deliver us to councils and scourge us in the synagogues; they will bring us before governors and kings, and we shall be hated of all men." It matters not, go! "It is enough for the disciple that he be as his master, the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Go! What he has told you in darkness, that speak ye in the light; what he whispered in your ear, that proclaim ye on the housetop. Go! Two sparrows are sold for a farthing, and one of them shall not fall to the

ground without the Father; ye are of more value than many sparrows; go! Hear the Saviour: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Go ye into all the world and preach my gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be damned." Go! preach! O brethren, let us enter into the secret place and wrestle with God until we know that we know that we have passed from death unto life; until we realize the imminent and awful danger of the unsaved; until we yearn for their salvation; until we cry out with Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" until we writhe in agonizing conviction, "Woe is unto me, if I preach not the gospel;" until, with Paul, we are ready to meet bonds and imprisonment, yea, even death itself, so that we may finish our course with joy and the ministry which we have received of the Lord Jesus to testify the gospel of the grace of God. Once entered into this high estate, then

"Beneath the banner of his love  
Labor is bliss and battle victory."

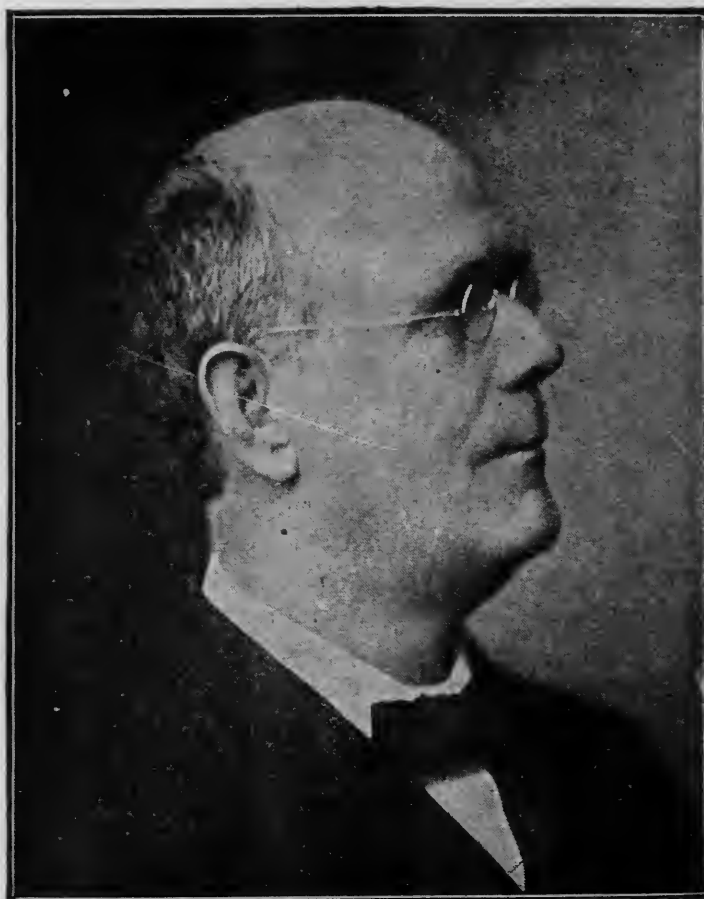
My office is discharged, but my heart pleads utterance of appreciation for the privilege of participating in this celebration of an event which, in its far-reaching results, is unsurpassed in the history of Methodism. It has been the pleasure of a lifetime to be here; to enjoy the fellowship of your princely laymen and the hospitality of their ideal homes; to receive from your honored Bishop and the members of the Centennial Committee every courteous attention; to have from the Conference—worthy successors of the pioneers whose memory we celebrate—the hand-clasp of old-time fraternity; to witness your loving treatment of Bishop Lane and, through him, of the colored members of our great Church; and to mark the hope, courage, strength, and consecration you bring to the great work bequeathed to us by our fathers and our fathers' God. How becoming to have these centennial rites celebrated in this stately temple, which bears the name of McKendree and stands on ground hallowed by the labors of Asbury and his apostolic band! Only one thing is lacking, the presence of Bishop Hoss, who laid the corner stone of this edifice and preached the first sermon within its walls, regretted most of all because of the illness which makes his presence impossible. For a quarter of a century I have known, loved, and admired him. What a hero of the faith, an adversary whose honor made him more formidable, an ally whose "strength was as the strength of ten, because his heart was pure," severe when severity was necessary, but withal tender as a woman, scorning duplicity,

"He would not flatter Neptune for his trident,  
Or Jove for 's power to thunder."

He writes me from his retreat: "I am resigned to his will who died for me. Sick or well, on earth or in heaven, I am his and he is mine." May God comfort and cheer his heart, heal his body, and add years to his noble and inspiring career! How becoming, also, to celebrate these rites in McKendree's beloved Nashville, in

Nashville historic then, thrice historic now, her record carved in ineffaceable hieroglyphs of war on the annals of a century; in Nashville, always beautiful, always dear; but to-day, robed in the golden glories of her autumnal foliage, lovelier on her seven hills than her classic prototype, bearing on every side indications of material prosperity and of the refinements of letters and art, and wearing your Vanderbilt as the priceless ring that seals her bridals to Christian learning and pledges her growing power to Christian civilization!

Let us form anew for a triumphant advance, our right resting on the schools, our left on the abodes of the poor, with the cross of Christ our oriflamme of war. The reinforcements we call for are within us. If we cast out of our hearts whatever hin-



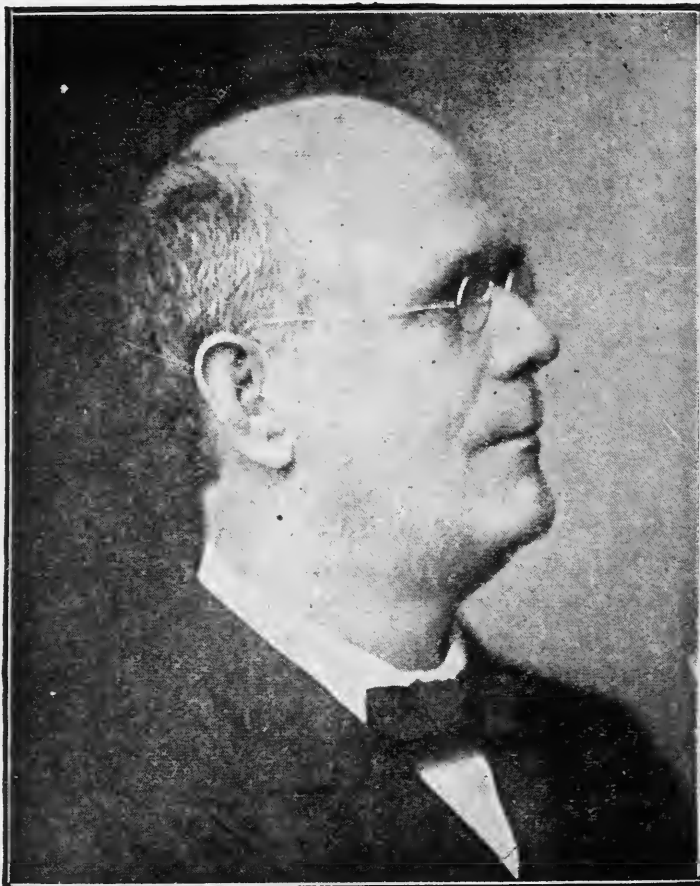
BISHOP ELIJAH EMBREE HOSS.

ders and weakens and come up with a perfect consecration to the help of the Lord, to the help of the Lord against the mighty, one shall chase a thousand and two put ten thousand to flight. The next hundred years should push forward mightily the final victory. When our successors shall assemble here to celebrate the second centennial, they should come with greater achievements and more glorious conquests. No more should Ephraim envy Judah, nor Judah vex Ephraim; but, not content with the half circle of the West, once again, but changing places, Tennessee should run a radius northward to the Great Lakes, and Ohio a radius to the Gulf, thence, sweeping eastward, meet on the Atlantic and include the whole of America in the completed circle of a united and triumphant Methodism!



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